

THE  
BURNING-BUSH,  
NOT  
CONSUMED:

Wherein, either vnder all deepe sense  
of Wrath, or hardnesse of Heart, one  
may iudge, whether he be the Childe  
of GOD, or no; &c.

*Chiefly receiuing full satisfaction, concerning  
the sinne against the Holy Ghost.*

Perused by J. D. and diuers other Diuines.

*Secret things belong vnto God.*

1 THESS. 5. 9.

For God hath not appointed vs to wrath, but to obtaine life by  
our Lord Iesus Christ, who died for vs, that whether we sleepe, we should liue together with him.

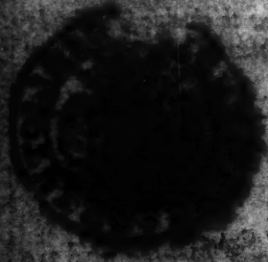
The fourth Edition.

LONDON,

Printed by Iohn Hauiland for Roger Jackson, and are  
to be sold at his shop in Fleet-street, ouer  
against the great Conduite. 1643.

THE  
BARRINGTON  
COUNTY

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TO THE RIGHT  
 WORSHIPPFULL,  
 M<sup>r</sup>. WILLIAM TOTHIL, and  
 M<sup>r</sup>. FRANCIS DRAKE, Esquiers,  
 Iustices of the Peace, &c And to the no  
 lesse religious and vertuous Gentlewomen,  
 M<sup>rs</sup>. KATHERINE TOTHIL, and  
 M<sup>rs</sup>. IOANE DRAKE, their  
 Wiues, the increase and  
 perpetuinitie of all  
 happinelle, &c.

Right Worshipfull :



**A**s my wandring  
 Thoughts were  
 musing which  
 way I might best  
 acknowledge with  
 perpetual thanks  
 that dutie which my best loue oweth

## The Epistle

Unto your many undeserued by-  
past kindnesse, this little Booke (then  
readie for the Presse) did step forth,  
proffering so to accomplish my de-  
fire, as that nothing (saue timelesse  
time in the generall dissolution) should  
be able quite to blot out and deface  
the memorie of this my wish: which  
since it hath now so faithfully perfor-  
med, I beseech you to accept thereof:  
that like unto Philips little boy, it  
may put you in minde, not only that  
there is a terrible endlesse wrath  
prepared for wilfull, finall, impeni-  
tent sinners: but also that (if need  
be) it may helpe you how to shunne  
the same.

Gladly it would haue singled forth  
some one of you, but that the strict  
bonds both of Nature and Grace,  
which

## Dedicatory.

which in love hath so united you  
(as though you had but one soule) did  
strictly forbid the same: wishing me  
rather, that (since such a fast Gor-  
dian knot had already tied your af-  
fections) I should likewise doe my  
best to unite you in a peece of paper.  
Not that thereby I should any thing  
adde vnto your Happinesse, (whose  
cup already runneth over with a  
plentifull measure, pressing downe of  
all blessings) but that thereby I might  
shew, how farre my faint and weak  
wishes extend: that as already vpon  
earth, GOD hath built you a  
sure house vpon a Rocke, so also  
that you would endeavour to build  
your selues vpon the Rocke,  
CHRIST IESVS: that at  
last, when (at the all-shaking voyce

## The Epistle, &c.

of the Arch-Angell and Trumpet  
of G O D, (sounding) downe raining  
fire with floods of horrours, blowne  
with the tempestuous whirle-winde  
of indignation, shall overwhalme the  
wicked, and seeme to dissolve the  
whole frame of Nature: You, (like  
his Doves) may finde a sure shelter  
in the boles of this Rocke, untill  
iudgement finished with all Saints,  
you may mount with Him, to possesse  
for ever those infinite unspeakable  
loves, the greatnesse whereof cannot  
be knowne, untill possessed.

Yours in dutie, much  
and ever bound.

CH. HART.

**TO ALL THOSE**  
who either (for the pre-  
sent) Thunder-beaten with the  
terror of the Wrath of God, mourne in  
-sorrow, vnder any sense of the same, or  
in feeble hardnesse of heart much Peace,  
Comfort, Softnesse, and speedy  
deliuerance.

*Deare Soules,*

**T**Hough I know assured-  
ly that the plodding  
thoughtes of both sorts  
of you, to whom I now  
write, wish for the most  
part to be craue vp;  
the one, with the ima-  
gination of wraiths all-overturning deluge  
which you feare, presently to precipitate

you

To all those who feele Wrath,

You (as I thinke) in the eternall never-dying furnace of all-defeating flames: the other, with seeming substantiall thoughts (grounded vpon former and present, though impotent effects) imagining your selues to be as sure of reprobation, as though already (assured by some Angel of the Decree) *Cains* marke had sealed you on the forehead as thiefe to the slaughter (which now so transporteth your hopelesse soules beyond all limits of moderation, that you can lend your eares to heare no voice, which soundeth not of Desperation; because either, you thinke it too late, or too vaine to vsethe means: or that wretched ouerpressing load so keepeth you downe in the floods of sorrowes, that you are not able to looke vp.

Yet could I not chuse but send vnto your view this little *Treatise*, which (by Gods providence cominge into my hands) onely for your sakes, did now see the light: wishing that though (of all others) I was least able to comfort you; yet that thereby you might finde a word in due time; which I know you shall, if you banish Carnall reason, Sensuall Curiosity in prying into Gods Decree before you vse the means; and that fast rooted naturall Popery of the soule, which continually



defect to finde somewhat in nature, some  
 sense, some feeling, some goodnes, where-  
 with to be worthy in some sort, to lay hold  
 of Christ. <sup>But yet, as the scripture saith</sup>  
 I should exceed the limits of a short Epi-  
 stle (if I were able) to reckon vp the free  
 Proclamations of the Booke of God; in all  
 which Christ in the Act of apprehending  
 him, tyeth you vnto no condition, but free-  
 ly to take and lay hold: It may be, you will  
 object, that he calleth only the weary and  
 laden; and so you say you are not: but to  
 leaue that question, whether you are laden  
 or not: and who must bee Iudge (since for  
 the most part in temptation you belie your  
 felts) who knoweth not that Christ in that  
 place rather encourageth such to come, than  
 precisely sheweth, that only those who feele  
 such a burden must and can come and lay  
 hold. O that you were not thus iniurious to  
 the peace of your soules, so much to rely vp-  
 on sense and feeling, so much debasing the  
 strength and glory of faith, which many  
 times without sense (and beyond all reason)  
 apprehendeth Christ: thus offering vio-  
 lence vnto his Kingdom: who thus appre-  
 hended, there followeth the spirit of moni-  
 ting and compassion, feeling and other  
 graces. <sup>And thus I have said</sup>  
 I

*To all those who feele wrath,*

I wonder if the Deuill can once fasten this temptation vpon you; that you must haue such and such a measure of faith, feeling and repentance, to lay hold of Christ, what measure his vnmeasurable subtility will be contented with. Sure I am, if he may be vmpire, you may be dissolued in teares and despaire before he say ho. Your strongest let in laying hold of Christ (as may be seene by most of all your obiections) ariseth from your prying into the decree of God, to bee assured of your election, which because you cannot finde (iudging of your selues according to your former actions, and thinking God like vnto you) you conclude all is in vaine, you know you are Reprobates, there is no hope: so entertaining all threatnings, and reiecting the Promises. Of which pretended knowledge, if you should be examined by God, as *Adam* was, whence should you know your selues to be naked Reprobates; I imagine your answer, with his, must needs be, that Satan hath deceived and deluded you so to thinke.

And indeed the truth is, that the most part of you looke too much at the Decree of God; your measure of sense and feeling, desiring the assurance of saluation, as you were, at your first entry into Christianity: which

*and hardnesse of Heart.*

which is the glorious price and Crowne,  
waiting for you at the end of the race; if  
you so runne that you may obtaine.

I know you would thinke him an vnrea-  
sonable Souldier who should desire to be a  
Colonel or a General the first yeere, which  
is not obtained without long seruice, great  
valour, much watching, waiting, and often  
hazard of life: And that your seruant would  
much displease you, in demanding his  
yeeres wages before he had done a weekes  
worke. Iust so is your case, when at first you  
would be assured of your Election and Sal-  
uation, before you haue done a quarter or  
halfe your worke (nay sometimes scarce be-  
gun the same) chiefly when you refuse the  
way of life, which is, to walke in the  
meanes; whereby only we attaine the as-  
surance of saluation.

It may bee you thinke mee a miserable  
Comforter, thus rather to crosse you, than  
powre balme into your wounds, or bewaile  
your hardnesse of heart: but would to God  
you werent more iniurious than I, in rob-  
bing your selues of the strong Tower of  
your saluation; I meane of the way to lay  
hold on Christ for your life: For indeed to  
doe I pity all of you, that if my soule were  
able, and could dissolve it selfe in teares for  
you,

*To all those who feele Wrath,*

you, your sorrowes would haue an end:  
since I knowe such and so great is the insup-  
portable terror of Gods wrath, chiefly, if  
he (leading the maine battell of his forces)  
fight against you, as *Isaie* speaketh, in an-  
ger, in wrath, and in great indignation, had  
there is no creature but must sinke vnder  
the same; but it is the conclusions, some of  
you draw from thence, which I aime at,  
and would willingly cut downe by the  
root, *viz.* I feele no faill, therefore I haue  
none: I neuer had faill, therefore I shall  
neuer haue any: My former actions haue  
beene hypocritically, therefore I am dam-  
ned: my feeling is lost, therefore I shall  
neuer haue it againe: I neuer had feeling or  
sense of Gods loue, therefore I shall neuer  
haue any: God is angry, therefore he will  
neuer be appeased: The sunne shineth not,  
therefore it will neuer shine: It is night,  
therefore it will neuer be day: The heart  
was neuer moued, therefore it shall, and ne-  
uer can be moued: I haue then and thus  
long heard the word, and it hath not reuol-  
ued nor moued me more than a stone,  
therefore it shall, and cannot, for such a  
heart is immovable: I am dead in sinne,  
therefore I can neuer be alive: God is gone,  
therefore he will neuer come againe: The  
meanes

*and hardnesse of Heart.*

meanes harden me more and more, therefore I will neuer heare no more: I cannot bring my heart in temper to ioyne with my voice in prayer, therefore it is vaine to bring words vnto God, offering outward submissiue obedience: I cannot pay one een thousand pounds which I owe him, therefore I will pay him neuer a penny: I cannot doe all I should, therefore I will do nothing: God neuer loued me, therefore he will neuer loue me: I cannot repent, nor euer could, therefore I neither can nor shall: God in the terror of wrath appeareth my enemy, therefore he will neuer haue mercy, &c. with a number the like absurdities, the very naming whercof, may bee more than confutation sufficient to any reasonable creature not infected with the like folly.

But speake now (though I graunt vnto you al your grounds, many of which for the most part, are false lies) Why may not you hope to escape as well as others before you? Who deliuered *David, Iob, Ioseph, Adames, Daniel, &c.* from dangers, terrors of soule, the Deuill, imprisonment, drowning and Lions den & but you say, that you are in the furnace of his wrath. And why (with the three children) may you not be deliuered from this fiery furnace? God is the same  
still

*To all those who feele Wrath,*

still who (as the Prophet speaketh) even in wrath remembers mercy: therefore why may not your Bush burne, or at least seeme to burne with fire, yet not be consumed, since his mercies are ouer all his workes? he onely knowing what he hath decreed. And you who are (for the present bound) vp in the hardnesse of heart, in the name of God I beseech you, let neuer this voice of desperation come from you againe: (All is in vaine, there remaineth no hope:) What, is it possible, No hope? Is God in heauen, who is wonderfull in all his workes, and doth abundantly aboue all that we are able to thinke or speake? and so long dare any little worme or peece of clay (a little moar) nay not so much, in regard of him, who is all in all, so say there is no hope? Oh! there remaineth alwaies hope so long as wee breathe. For you know (as the Apostle speaketh) Hope that is seene is no hope: For how can a man hope for that which hee seeth? so that hope aboue hope, is hope indeed. O hope still so speed as well as any hard-hearted who euer were called, as all haue bene before calling. When then after effectiual calling, you looke vpon *Dauid* some sleepe, and *Solomon* strange hard-hearted declining from the waies of God, with



and hardnesse of Heart.

with the wonderfull and hard-hearted impiety of *Manasseh* before calling; and the exceeding mercies of God vnto them: and diuers in our age, (with the good *Theefe*) called home at the last houre: O learne to haue a good conceit of God: It was, you know, the first thing that encouraged the prodigall sonne to come home vnto his father, because hee had a good conceit of him. Therefore thinke you with him, the heavenly Father hath receiued such and such exceeding sinners into mercys: though I haue runne riot, and strayed, yet haue I not gone so farre as they, or if I haue, yet I will submit my selfe vnto him, it may be, he will also be mercifull vnto me. But what shall I say? It is God who must perswade *Iaphet* to dwell in the Tents of *Sem*. It is he who must cast downe, perswade, inlighten, draw, instruct, teach, conuert, and inlarge our hearts, that we may be liued vp, consent, see, come, vnderstand, be taught, conuerted, and runne the waies of his commandments, which that he would hasten in his owne good time to doe, my faint, few, cold, and weake petitions shall euer (to my power) beg for you.

Onely now (for conclusion) my earnest request vnto you is, that since it is the custome

*To all those who feele Wrath, &c.*

Some of most of you either in reading the  
Scriptures on any other good booke) to  
reade vntill you finde somewhat (in your  
iudgement) against you, and then close the  
Booke suddenly, as though nothing there  
did belong vnto you; that you would not  
so vse this little ensuing Treatise: but rather  
before you censure, to read it quite through  
reiecting whatsoever herein you finde con-  
trary either to the Word, or experience of  
the faithfull: which if you shall doe; you  
shall bind me more than euer to remaine;

*Tours in the All-sufficient,*

*Not-changing, wonderfull;*

**EMANUEL.**

**I. H.**

Only now (for consolation) my friends



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A Discouery of the childe  
of God, vnder all' lenſe of  
Gods moſt terrible ſee-  
ming anger.

Scholler.



*Reioyce Sir, now at  
length in ſo good a time  
to meet with you, whom  
I haue of a long ſeaſon  
ſo earneſtly deſired to  
conferre with: becauſe  
of ſome doubts which doe much diſquiet  
mee.*

*Miniſt. So doe I alſo reioyce Sir,  
to ſee mine old friend; wiſhing that  
it would pleaſe GOD of his infinite  
mercie to make mee an vnworthie in-  
ſtrument*

*A Discovery of the child of God,*

strument of any comfort to you, or any of his Children.

Schol. *What speake you? Comfort Sir? I am so farre from being troubled, that I doe not see the foundation of Religion: and wherefore should there be any need of Comfort, or anything to be troubled for.*

Minist. This is most strange, that any reasonable creature should doubt of that which the whole World hath vniuersally taken as granted: what meane you in so saying, that you doubt of the Foundation of all?

Scholler. *The Truth is, my tortured Soule is much perplexed, whether there be a God or not?*

Minist. Whence ariseth this Tentation?

Schol. *First, from great and strong perswasions, that there is none. Next, in that I see most part of the World to liue as though there were neither heauen nor hell. Lastly, in that I see such a strange seeming confusion, the good being oppressed, and the wicked scaping unpunished.*

Minist.

*Under all sense of seeming Wrath.*

3

*Minist.* The strength of Tentation, and carnall reason, (which I perceiue to bee the ground of all you alledge) can bee no sufficient reasons to proue such dreames. And whereas you say, the wicked in this Life escape for the most part vnpunished: It rather proues (as the Scripture speaketh) that (like fattened oxen) they are reserved to the day of slaughter and wrath. Yet, imagine your false foolish reasons were true. What is this then which so troubles you? why complaine you? why doe you not then liue in peace, if there bee no Deitie?

1 Cor. 2.  
14.

Iob 15. &c.  
Iob 20. 5, 6.

Iob 21. 1.  
&c. 30.

*Scholler.* I cannot, for I feele within mee, perpetuall terrours and vexations, which bereaue mee of all manner of rest: yea, sometimes thoughts, that I am deceiued; that my Atheisticall opinions are damnable: That there is certainly somewhat (I know not what) both to be loued, honoured, and feared.

*Minister.* Then strue against your Temptations.

Rom. I. 4.

*Scholler.*

# A Discouery of the childe of God,

Cor. 5.3.  
Ioh. 5.44.  
Ioh. 15.5.

Scholler. *I am not able.*

Minist. Did not your Parents traine you vp in the foundation and knowledge of Religion?

Schol. *They did, at which time mee thought I abounded in knowledge, faith, loue, practise of all graces, thinking euery thing to bee plaine and easie. But now (like a ship, which hath bene a long time tossed on the seas without all sight of land) I doubt whether there bee any such things I formerly imagined: all my former feelings, faith, repentance, loue (in my sense) are gone: In place whereof, I remaine full of all manner of doubtings, with which, though I bee not stricke with any extraordinary terror, yet haue I extreme discontentments, not reioycing in any thing.*

Minist. Certainly there must bee some causes of your discontentment: you must banish doubtings, and carnall reason: belecue in God, and you shall finde ease.

Sch. *If there be a God, this is my infirmitie, that I cannot beleue in him, and then*



under all sense of seeming Wrath.

my estate a great deale more fearesfull in  
this, that all my actions have been Hypocri-  
tical, that now I finde my selfe to be giuen  
ouer to a hard heart, with a reprobate  
conscience, ioyned with an impossibilitie to fight,  
or strue for grace, or (which is more feare-  
full) to haue no desire to strue for the same.

Rom. 1. 28.

2 Cor. 3. 5.

Minister. Before we passe any fur-  
ther, let vs lay this infallible foundation;  
that most certainly there is a G O D.

Psal. 58. 11.

Scholl. My infidelitie and doubting  
is such, that I shall neuer be fully of your  
minde, unlesse by reason I be conuincd of  
the same.

Minister. There must be no dispu-  
ting against receiued Grounds and  
Principles: chiefly against this, the  
ground of all.

Heb. 11. 6.

Scholl. Yet, as you remember, I beseech  
you shew me some reasons, prouing a Deity,  
or that there is a G O D.

Minist. Nature it selfe fully proueth  
the same. 1. From the Creation; For  
if the World be without Beginning,  
so is it also without Ending, and so it  
and

Gen. I. I.  
Psal. I. 24.

and all therein is *G O D*, hauing made it selfe, which were most absurd to thinke: but since it shall haue an ending (all the creatures thereof tending to corruption) hence it followeth, that it must needs haue a Beginning, the Creatour whereof is *G O D*. 2. The excellencie of all the creatures sheweth the same: so infinite in formes, shapes, colours, and diuers dispositions: chiefly the supernaturall spirit of man, not comparable with any thing in Nature. 3. Man himselfe sheweth that there is a *G O D* for one man leadeth vs to another, vntill by degrees wee come vp to the first. Here I aske, where hee had his beginning? Eternall hee was not, which his miserable nature so subiect to alteration and change well sheweth, chiefly his Dissolution (Eternitie, and Change, like light and darknesse, being so directly contrarie.) If it bee said, this change came by his fall; then, I aske, whence hee fell? So still, all wee can thinke, it must leade vs vnto *G O D* the Creator

of all. 4. The well ordred government in the world : things inferiour serving still things superiour ; vntill all things ioyned in mans seruice, shew that there is also some supreme Power, vnto which he must obey. 5. The harmony of contrarie elements, whereof all bodies doe consist, so farre from destroying one another, that they preserve all and agree, proueth a superiour causing power. 6. The naturall instinct of all Nations, (rather adoring stocks, stones, and beasts, than no Deitie at all) proueth the same. 7. The Conscience of all, being as it were a Law against vs, in giuing both testimonie and iudgement, is a most strong prooffe : For it testifieth, neither to men nor Angels : neither feareth them. Therefore it must be *G O D* himselfe.

Further, would not our reason tell vs by and by, if wee were in some faire built ruinous Countrey or Citie, that there had some people dwelt : that some hands had built the same ? So  
may

may we say of this world, when we see it so replenished with so many good Creatures, that some great power doth make the same, and that must needs be *G O D*. Moreover, the place of God proueth that there is a God: For (as one saith) Every place is in regard somewhat contained in the place. So the earth is full of Wormes, and such like things; the Sea containeth fishes; faire Houses containe Men and Women; Hell, it is the place for Devils; Heauen likewise must not be empty, being the goodliest of all the rest; when we looke vpon the same we must needs say, that there dwells the Lord of the Country, there dwells God himselfe. Lastly (but it were too tedious) I might adde how abundantly the Scriptures shew the same: as also the euent of things contrary to reason: Miracles, Prophecyings, continuall mercies of fruitfull seasons, &c. which *Paul* mentioneth: punishments in this life, with strange Iudgements on diuers wicked men,

men, as *Herod*, &c. with the wonderfull power of the ſpirit in the experience of the faithfull. Further (as one obſerves) that no volume hath euer beene written directly in confutation of the ſame.

*Sch. My minde is no leſſe perplexed concerning the Authority of the Scriptures, whether they be the Word of God or not?*

*Minist.* The insufficiencie of theſe doubts may ſoon be ſhewed vnto you. Becauſe, admit once that there is a *G O D*: then of neceſſary it will follow that hee is King of Kings; and that as ſubordinate temporarie Princes haue Lawes and Statutes, whereby they rule their States: ſo muſt needs the Supreme *L O R D* of all, much more haue Lawes and Statutes, whereby to gouerne the whole World. And theſe muſt needs be the holy Scriptures.

*Scholler.* *Perswaſions are no proofes, therefore ſhew vnto me how I may reſt aſſured that the Scriptures are the Word of God.*

*Minister.* There bee many reaſons  
to

to proue; yet none are powerfull to perswade, vnlesse God ioyne with the same, by the effectuall working of his blessed Spirit.

*Schol. So farre as you can remember I intreat you giue me satisfaction.*

*Minister.* The Antiquitie, Harmonie, Consent, Sinceritie, Miracles, and Martyrs, Testimonie of the Scriptures might bee sufficient proofes to satisfie any indifferent person: But if vnto them we adde, 1. That great general inward change, which suddenly is made in men, when but some plaine Sentences thereof are dropt into their hearts, filling them with horrors, so that when the heart is thus wounded, no other medicine can comfort or cure the same, saue the same *W O R D*, when all mens eloquence will not serue the turne. 2. That great power it hath to cast downe all the strong holds of sinne and Satan, when they ioyne for destruction of the soule. 3. That humble and rich pouertie thereof, that

Psal. 119.  
69, 101,  
103.

Psal. 107.  
20.

Psal. 119.  
30.

Ier. 23. 29.

2 Cor. 10.

Heb. 4. 12.

Psal. 19.

7. 8.



In a sober, yet lustie stile, it farre surpasseth (in excellencie of Eloquence,) all the best Orators of the World, containing therein the Foundation of all sciences; Wee may rest fully assured hereof. Further, our owne doubts (when Satan and our owne corruptions would perswade vs, that it is not Scripture) strongly proue the truth thereof: for Satan is a Lier, and the father of Lies: therefore, if it were forged, he would contend for maintenance thereof. As also wee may see those who most studie and practise the same, most holy and wise. Contrarily, the others most prophane. It were tedious to reckon vp all, how miraculously it hath euer beene preserved in all Ages: how truly all the Prophecies thereof haue bin, and are accomplished, both in the reiected wandering of the *Jewes*, the calling of the *Gentiles*, Incarnation of *CHRIST*, comming of Antichrist, &c. How though it were written many hundred yeares agoe, it

C

meeteth

John 8.44.

Psal. 119.

29.

Prou. 1.23.

24, 25, &c.

Deu. 28.64.

65, 66, 67.

Isay 49.6.

Isay 7. and

11. and 53.

2 Thess. 7.

8, &c.

Mat. 11. 13.

Eze. 36. 26.

Ier. 32. 40.

Gen. 48. 3.

1 King. 2.

23. &amp;c.

John 4. 24.

Rom. 1. 20.

Phil. 139. 61.

May 66. 1.

Gen. 15. 1.

Leuit. 19. 2.

Deut. 6. 4.

Mat. 28. 19.

Mat. 28. 19.

Mat. 28. 19.

Mat. 28. 19.

Mat. 28. 19.

Mat. 28. 19.

meereth with all new finnes. How powerfully being alledged in prayer, waistleth with GOD, offereth violence to the Kingdome, quieteth the soul keepeth off iudgements, and obtaineth mercies, &c. How of all other writings, this only is written in the heart so that at the houre of death, when their knowledge (wholly, or in great part) vanishest; this is most fresh in our memories, both for our own comfort, and the instruction of others, as in *Isaac, David, &c.* So that most certainly, the *WORD* is not from men, (for our Nature is contrarie to it) nor from Satan, (seeing he raiseth vp his instruments against it) therefore from GOD himselfe.

Scholl. *What is God?* on: 299 A 11

Ans. GOD is a Spirit, Eternal, Infinite, Omnipotent, most Holy, one in Essence, but three in Persons; the Father, Sonne, and Holy Ghost.

Scholl. *What is the Essence of God?*

Ans. The Nature of GOD, where

by indeed, God is, and doth consist.

Schol. What is chiefly to be considered in the nature of GOD?

Minister. The Attributes of GOD.

Schol. What Properties are chiefly to be considered in the Nature of GOD, concerning his Creatures?

Min. Two principally.

Schol. Which be they?

Min. 1. His Mercie. 2. His Iustice.

Schol. What is the object of his Mercie?

Minister. Mans miserie.

Schol. What is the object of his Iustice?

Minister. Sinne.

Schol. What is Sinne?

Min. The transgression of the Law.

Schol. What is the reward of sinne?

Min. Death, temporary and eternall both in soule and bodie.

Schol. But how commeth it to passe that sinne is thus rewarded?

Min. By reason of the Anger or Wrath of God against all manner of sinne, in all manner of persons.

Schol. Is Anger in GOD a passion, as

Gal. 4. 12.

Exod. 3. 18.

Reuel. 1. 8.

Rom. 9. 23.

23.

Ephes. 2. 4.

Tit. 3. 3.

4. 5. &c.

Gen. 2. 18.

Ezek. 18.

Rom. 4. 1.

1 John 5. 4.

Rom. 6. 23.

Gen. 2. 17.

Rom. 1. 18.

and 2. 8. 9.

## A Discovery of the childe of God.

it is in Man; or may we thinke that there is Anger in God?

Minist. No.

Schol. How then must we consider the Wrath of GOD?

Minist. 1. His most iust Will, and most assured and holy Decree, in punishing sinne, must be considered. 2. His threatnings against sinne. 3. The punishment of sinne it selfe.

Scholler. What kindleth the Wrath of GOD?

Minist. Sinne.

Schol. But doe you thinke GOD to be in this sort angry with all mens finnes?

Minist. Yea verily, both against the finnes of the Elect and Reprobate.

Schol. Why so?

Minist. Because all sinne in all persons, is directly against the holiness of his Nature.

Schol. Doe you therefore thinke that the wrath of GOD is kindled against all sinne, in all men alike?

Minist. No.

Schol.

May 27. 4.

John 3. 36.

Rom. 1. 18.

Hol. 11. 9.

May 64. 55.

Ephes. 2. 3.

Rom. 3. 23.

Psalm. 5. 4.

Sam. 14.

*Under all sense of seeming Wrath.*

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Schol. *How can that agree with the former : That GOD is angry with all sinners, and is not angry yet alike against all sinners in all mens persons?*

Minister. Because that CHRIST IESVS hath taken away that anger from the Elect, suffering himselfe that which was due vnto them.

1 Thess. 1.  
10.  
Isay 53.  
1 Cor. 11.  
31.

Schol. *Shew mee then how GOD is angry against the Elect, and how against the Reprobates?*

Min. God is said to be angry with his Elect ; First, when he decreeth to chastise his sinne. Secondly, when hee beareth his sinne. And lastly, when hee indeed (in Mercie for a while) chastiseth them, for their further Salvation.

Deut. 9. 19.  
Deut. 3. 26.

Schol. *How is God said to be angry with the Reprobate?*

Minist. When in this life (according to his former Decree) hee punisheth them with perpetuall hardnes of heart, or any kinde of iudgement ; and in the life to come, powreth out the vials

Mich. 7. 9.

Rom. 9. 14.  
Psalm 78. 49.

Reuer. 14.  
10, 11.

## A Discovery of the childe of God

of his Wrath and indignation vpon  
them for euermore.

Schol. *What necessitie is there that the  
wicked should be punished for euermore?*

Psal. 2. 12.

Minist. Because they doe beare the  
owne finnes, and the punishment due  
vnto them: not having **CHRIST** to  
free them.

Schol. *But cannot the Wicked releeue  
themselves?*

Minist. No.

Schol. *How so?*

Psal. 49. 7, 8.

Minist. Because not being able to  
satisfie the Maiestie whom they haue  
offended, they must of necessitie en-  
dure his wrath for euermore.

Schol. *What is the reason that their  
sufferings cannot satisfie?*

Psal. 49. 7.  
and 15.

Minist. Because they are but finite  
Creatures, not being able to satisfie the  
infinite offended Maiestie: therefore  
they must suffer for euermore.

Scholler. *What may we learne from  
hence?*

1 Ioh. 3. 16.

Minist. That it is a terrible thing



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fall into the hands of the living GOD.

Reu. 19. 15.

Schol. *What lesson of Comfort may we learne from it?*

Reu. 5. 9.

Psal. 110. 12.

Min. That we are exceedingly bound to **IESVS CHRIST**, who hath suffered this wrath for vs.

Schol. *How may we learne to discern and iudge of the greatnesse of this Wrath?*

2 Pet. 2. 4.

Iud. 6.

Min. Looke first vpon the destruction of the Angels. 2. The curse which came vpon *Adam* and his posteritie for sinne. 3. The destruction which came vpon the first World, by the Flood. 4. The burning of *Sodome* with fire. Next to the sending of **CHRIST** into the World and the Wrath of **GOD**, poured out vpon him for our sinnes; the everlasting Fire prepared for Reprobate men and Angels.

Gen. 3. 17.

18. 19.

Gen. 6. 16.

Gen. 19. 24.

May 13. 5. 6.

Matt. 25. 4.

Schol. *What should we learne from hence?*

Minist. Three things. 1. To consider seriously of the greatnesse of the Wrath of God. 2. Not to presume of mercie. 3. Warily to flie to, and eschew

Nah. 1. 3.

4. 5. 6.

Deut. 32.

39. 40.

C 4

sinne

Deut. 29.

19, 20.

Heb. 3, 12,

13.

Heb. 10. 31.

Ier. 10. 11.

Zech. 7. 11,

12, 13.

Leuit. 26.

19, 20, and

26.

Hag. 1. 6.

Psalm. 78.

12, 33.

sinne by all meanes, lest we fall into the hands of the Liuing G O D.

Schol. *How may wee know when the wrath of the Liuing G O D is comming?*

Min. First, when the Word of G O D wakeneth not. Next, when sinne aboundeth in the abundance of the Word. 3. When God changeth the order and constitution of his Creature. 4. When G O D (to waken) sendeth light Iudgements, and men are neuer whiter the better.

Schol. *Which way doth G O D use to bring about his Wrath?*

Min. First he plagueth mens soules with hardnesse of heart, & senselesnesse. Next, he plagueth the Creatures which should bee for Comforts vnto Man. Then hee commeth vpon the Bodie, plaguing it with some sensible Iudgement, often in this life. Further, pouring out a sensible wrath vpon the soule vnto destruction. Lastly, hee reiecteth and casteth both Bodie and Soule into Torments for euer.

Schol.

Rom. 1. 28.

Deut. 28.

23, 24.

Deut. 28.

22, 26, 27.

Ibid. 66. 67.

Mat. 10. 18.

Schol. Who then is in the most dangerous state?

Min. Such who lie vnder the wrath of God, yet being senslesse of the same.

Hol. 7. 9.  
1er. 5. 3.

Scholler. What if they be not wakened in Time?

Minist. Then they must perish in the seuerer wrath of G O D.

2 Thes. 1. 9.

Schol. Now, as euer you meane to see the face of G O D, and line in Heauen for euer, speake from your Conscience. May one who hath a long time lined vnder the meanes, for the present shut up in hardnes of heart, which hee knowes and in part feeles, neither being able to helpe or strine against it, so being and lining vnder the wrath of God, conclude therefore that he is a Reprobate, which shall at no time, either repent or haue a soft heart, and must we beleene the words of such a partie?

Minist. No.

Schol. For what reasons?

Min. First, because let the party be what hee can, howsoeuer hard-hearted or sinfull; vntill he be called, he is but dead,

Eph. 2. 1.

Isay 43. 1.

2 Tim. 3.

Rom. 1. 30.

Rom. 1. 30.

Deut. 9. 29.

Jer. 32. 39.

Ezec. 36. 2,

47.

Isay 43. 9,

11, 12.

dead, and in the state of nature, like vnto others of the Saints, *Peter, Paul, David, &c.* And therefore since all of vs were dead in sinnes, and trespasses, Beares, Lyons, Wolves, Leopards, before we were tamed, haters of GOD, despitefull, proud, disobedient to Parents, without naturall affection, vnmmercifull by Nature, and yet haue bin raised from the dead; so may such a one be in Gods owne time. 2. Because as when a King doth imprison any one for some offences; as it were folly for any man to presume to say; The king will neuer free such a one, nor he shall neuer be sorry for his faults. Much more so were it a fit of extreame madnesse, in such a hard-hearted party, to presume to know Gods counsell; or what in time he will worke in the heart, loosing the setters wherewith he is bound, since it is the Lords promise and couenant, to take away our stony hearts and giue vs fleshy ones: as also the end of Christs comming, to open the

*Under all sense of seeming Wrath.*

21.

the eyes of the blind to bring our prisoners from the prison : and them that sit in darknesse out of the prison house.

3. Because God hath neither appointed any certaine manner or time of calling, some being brought home, at the 6. 9. 11. houre : therefore though one haue not in effectuall calling obtained a soft heart, at 20. 30. 40. or 50. yeares of age, he may not thence conclude reprobation. 4. None but God

knowes things to come, seeing hee challenges this super-excellency, as a prooffe, proper only to the Deitie.

5. There is a kinde of softnesse in that heart, which knowes and feesles the hardnesse of the same, though the partie deny it, yet sure corruption discovers not corruption, nor nature, nature, and therefore hope remaines.

6. Because, where there is discontent, trouble in minde, there is hope by Gods grace, repentance may come : in which estate (though the partie plead contentation) yet when we see  
former

Mat. 20. 5.

Isay 43. 9.  
11, 12.

Eph. 5. 13.

Mic. 7. 8, 9.

2 Chro. 33.

Dan. 4. 34.

Acts 2. 3, 5, 6.

Mark. 16. 9.

former delights vanish, sometimes beloved company displeasing, temptations to appeare, vnnaturall wilhes, vnreasonable mad desires in them: Why will not confesse that here is muddy water, which (when the storms are past) may cleere againe? 7. The omnipotence and goodnes of God, to other most miserable sinners, in pulling them spite of their hearts from their sinnes, without any cause in them; as *Manasses, Nebuchadnezzar, Saint Paul, Marie Magdalene, &c.* may giue hope of recouerie, since many others in the like state, haue found Gods mercies exceeding great in their Conuersion. Lastly, most certaine it is, we must not beleue or giue credit to any who so affirme: for, distempered men are not able to iudge of diseases: no more can the distressed minde of the estate of the soule, especially ioyned with a blacke diuellish Melancholy humour, which the Diuell doth oftentimes abuse, to breed causelesse feares in the heart of man.

Scholler.



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Scholler. *Were it possible to perswade any in such an estate, that they are tempted?*

Minist. *It is impossible; while the violence of the temptation remaineth.*

Scholler. *Wherefore?*

Minist. *Because of the strength of temptation and carnall reason, which for that present hath dominion in them: For then the field is neere wonne, when the Deuill is of the partie discovered for a Deuill, the temptation being layed open to reason and iudgement.*

Schol. *Yet shew vnto me, I beseech you, how may we iudge when one is thus tempted or not?*

Min. *There be many signes; but to be briefe, three principally; by their seruice, language, and vnnaturalnesse.*

Schol. *Explaine your meaning.*

Minist. *First, for seruice; It is most certaine, when they are so ready to obey the Deuill in all things, and disobey God: To serue Satan with pleasure,*

Rom. 8. 16

1 Tim. 2.  
26.

Indg. 12. 6.

Isay 58. 10,  
11, 12.

Psal. 116.  
11.

sure, and God by compulsion, pulle  
to good duties violently, as by the hair  
of the head; leauing them off quickly  
in that their actions threw them to be  
tempted. 2. By their *Shibboleth*, we ma  
iudge them to be in a strong tentation  
when in some certaine fittes some  
them dare to affirme, That they know  
their hearts shall neuer be moued; th  
it is impossible that euer they should be  
soft hearted: that because their hearts  
in time past could not be moued by  
any thing, therefore they shall and ca  
neuer be moued. And (which is most  
fearefull blasphemie) that God cannot  
moue their heart, which for all the  
world (free from temptation) they  
durst not affirme. 3. By their vnnatu  
rallnesse. Nature doth seeke by all  
meanes the preservation of Nature  
Now when they become so vnnatu  
rall, as to auoid humane societie, &  
thinke their best friends their foes,  
to scorne at Religion, because they  
have no hope, to disturbe and let

all meanes good duties ; like vnto that Maide who disturbed *Paul* and *Silas*, as they were about to pray, in *Lydia* house, to seeke out wittie arguments for the Diuell, against themselves ; to laugh at, and reiect all Gods arguments from his Word, bringing nothing against them but carnall, foolish, blinde reasons from the Diuell, to be desperate in aggravating sinne, beyond the Mercies of God, to reiect Prayer, affirming it is to no purpose ; to request not to be prayed for, &c. If these be not infallible signes of temptation, then neuer Creature was tempted.

*Scholler.* What if the hardnesse of heart, come after a precedent softnesse ?

*Minist.* Then there is good hope (yea assurance,) that in Gods good time, the heart may be softer than ever : the partie so escaping from vnder this wrath, because the Gifts and Calling of GOD are without repentance.

*Schol.* In how many conditions doe you include Men, in respect of this Wrath ?

*Minist.*

Acts 16. 16.

Rom. 11.

29.

# A Discoverie of the childe of God,

*Minister.* In foure.

*Scholler.* Which are they?

*Division.*

*Minister.* First, Those who feelee deepe wrath, and yet are farre from wrath. 2. Those who haue not the deepe sense of wrath, and yet are farre from wrath. 3. Those who feelee no wrath, and yet are vnder the wrath of God. 4. Those who feelee the wrath of God, and indeed shall perish in the same wrath.

1.

*Scholler.* Who are those who feelee Wrath, and yet are farre from the same?

*Minister.* Those who haue their Conscience wakened to see their sinne, and to feelee the Wrath of God for the same; which they hate, because it hath offended GOD. They mourne for Sinnes likewise: Not so much for feare of Torments, as that they should haue offended so good a God. They desire for reconciliation, to bee at peace with God through Christ. They thirst also for the Spirit, to cause their hearts to loue that God hanging

Psal. 38.3  
and 77.3,  
3. &c.

Psal. 51.4.

Thid. ver. 13

Thid. v. 12.

*Under all sense of seeming Wrath.*

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ungering for the grace of sanctification. And lastly, although they feele nothing to comfort them, yet about hope, vnder hope they wait still.

Iona. 2. 4.

Schol. *What should the exercise of the soule be, vnder this sort of feeling?*

Minist. First, it must haue recourse

Psal. 77. 2.  
& 38. 17.

to God by strong cries in prayer.

Practise Repentance, by powring out bitter teares vnto God. 3. Exer-

Psal. 31. 5.  
& 66.

cise faith in resting vpon the promises of Life-euerlasting through CHRIST.

Psal. 6. 9.  
Psal. 94. 18,  
19.

Cleaued steadfastly to the loue of God in his mercie, grace, and goodnesse.

Draw it selfe away from the wrath, as fast as may bee, lest it bee deuoured

Pro. 22. 3.  
Psal. 7. 119.  
49. 50.

hereof. 6. Feed and meditate continually vpon the promise of Life. And

Iohn 3. 14,  
15.

continually, hold euer the eye of the Soule vpon Christ.

Schol. *Who are they who haue not a deepe sense of wrath; and yet are farre from the wrath of God?*

2.

Minist. 1. Those who neuer haue felt Wrath, but alwayes Peace.

D

2. Those

2. Those who haue felt the temptations of despaire and doubting; yet afterwards haue obtained peace. 3. Such who feele a hardnesse of heart, and can haue no present releefe.

Schol. *Who bee they who haue neuer felt wrath, but alwayes peace?*

Hol. 1. 14.  
Act. 16. 14,  
15.

Minist. Those whom God at the first conuersion hath called with much sweetnesse, in melting their hearts but little and little for their sinnes. Next such on whom God hath powred out a sense of his love, working in them the perswasion of mercie, with ioy, renewing the minde; working a studie of holinesse, a hatred of sinne, and a love of Righteousnesse.

Acts 8. 39.

Schol. *Who bee they who haue found the Temptations of despaire and doubting, and yet thereafter haue found peace?*

Acts 2. 37,  
38, &c.

Minister. Those whom GOD hath enlightned to see their sinnes, and the wrath of God for them, and haue bene terrified, doubting of their Salvation and Election: yet God afterwards

Act. 9. 9, 19.



d, *under all sense of seeming Wrath.*

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stat wards thinerth vpon their soules, touch-  
et atching them with a sense of Remission  
Such of finnes, Election, and Glorie, where-  
l can upon ariseth that peace of God, which  
basseth all vnderstanding, and that ioy  
sense of the Holy Ghost, vnspeakable and  
glorious.

the Schol. *Who are those who feele the  
much hardnesse of their heart, yet are not able to  
shake off the same?*

Text *Minist.* Those who haue once felt  
that Mollifying-power of the Spirit,  
that Light which draweth the Soule to  
see it selfe, and it owne vildnesse; to see  
also GOD in the face of *I E S U S*  
*C H R I S T*, and yet in the present finde  
a kinde of Deadnesse within.

Text *Scholler.* *How may it be knowne that  
one is not vnder the wrath of God in such  
a disposition?*

Text *Minist.* First, such a one must looke  
backe vnto his former Experience, re-  
membring the dayes of old, and the  
Seayares of ancient time: and next againe  
vnto his present disposition.

D 2 . Scholler.

1 Pet. 1. 8.

Isa. 63. 17.

Psal. 31. 22.

Psal. 77. 5,  
6, 10.

Psal. 42.

1, 2, 3.

Psal. 30. 7.

Scholler. *What must the present disposition be?*

Minist. A sense of Hardnesse, Deadnesse, and Blindnesse. A sad heart for the absence of God; with a longing for his blessed Presence.

Schol. *What must bee the exercise one in this estate?*

Minist. A labouring and striving with the heart to attaine Feeling.

Psal. 42. 11.

Scholler. *Wherein must this strife consist?*

Minist. In a wrastring with God, against the hardnesse of the heart, in Prayer and Mourning.

Schol. *But what if one be neither able to wraastle nor strine?*

Psal. 42. 9.

Minist. Yet must he speake vnto God and shew him the disposition of the Soule; intreating him to helpe it for his Christs sake.

Schol. *What if one be not able to speake for burthen and trouble of Soule?*

Minist. Hee must grone vnto God hold vp the hands and eyes vnto him

desire

*Consider all sense of seeming Wrath.*

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*desire to desire; vse the outward meanes (though vnwillingly and with torment) for, when we are not able to vse our feeling, the outward meanes may ease.*

*Schol. What comfort can this afford to any one, since God will bee worshipped in Spirit and Truth, which he in such a case is not able to doe?*

*Minister. It affoordeth singular Consolation: 1. In that wee haue a feeling of our selues, and our great miserie: Next in that such a disposition is vnpleasing vnto vs. 3. In that we would gladly haue it made better. 4. In that we feele, there is no comfort in Heauen or Earth for vs, vntill God come.*

*Schol. How should the soule rest in such a hard estate?*

*Minist. 1. Rest in hope. 2. Wait. 3. Say vnto God, Giue me such a heart as thou desirest Lord, and then require thou of me such a heart, and such a worship as thou desirest.*

Rom.8.26.

Consolation for such, who (as they thinke) are not able to serue God in Spirit and Truth.

Rom.7.21.

Psal.73.25.

Isa.8.17.

Psal.16.9.

& 40.1.

Lam.3.26.

Cant.1.3.

D 3

Schol.

# A Discouery of the childe of God,

**Schol.** *Wherefore doth the Lord suffer his children to haue and feele hardnesse heart?*

**Minist.** First, that so much the better they may vnderstand how miserable (by nature) they are. 2. That they may see where only helpe is to be found. 3. That being humbled, they may not bee lifted vp with spirituall pride. Lastly, that they may much esteeme and cherish the fauour of God when he commeth in the power of the meanes.

**Schol.** *In such extremities, at what times commeth God to the soule?*

**Minist.** Vnlooked for, when wee are at the brinke of despaire; or else when wee haue yeelded as ouercome, and are most left desiring: or then when he giueth an earnest and violent desire which neither can nor will bee satiated vntill he come.

**Scholler.** *Yet why suffereth the Lord his Children (many times) to vse all the meanes; and yet not to finde him in the meanes?*

Psal. 121.

1, 2.

Cant. 3, 4.

Cant. 3, 4.

Psal. 142.

3, 4.

Psal. 143.

6, 7.

Why God at first will not bee found in the meanes.

*Under all sense of seeming Wrath.*

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*meanes before he come, thus unlooked for?*  
*Minister.* That wee may know hee  
only commeth when hee will: No-  
thing mouing him, but his owne good  
pleasure.

Psal. 77. 7.  
Iſa. 38. 27.  
Eze. 36. 22.  
1 Sam. 1.  
10. 11. 19.  
Iob. 42. 7.

*Scholler.* *What should wee learne*  
*herein?*

*Minist.* 1. Not to conclude reprobation,  
because to our feeling wee finde  
desertion. 2. Not to measure mercie by  
our present feeling. 3. To wait vntill  
hee come (though wee cannot feele his  
presence) if it were vntill the last gaspe.

Lam. 2. 31.  
32.  
Ier. 3. 12.  
Psal. 42. 11.  
Mic. 7. 8, 9.  
Psal. 37.

*Schol.* *What if in the meane time*  
*there be no other sense but of stinging tor-*  
*ments and wrath?*

*Minist.* Yet must wee make claime  
vnto his promises; in wrath beseech  
him to remember mercie; saying  
vnto him with *Iob*; Lord although  
thou wouldest slay vs, yet will wee  
trust in thee: Thus waiting vntill hee  
come, not being hastie, and then in his  
owne good time, he will appeare to our  
comfort.

Psal. 27. 13.  
14.  
Hab. 3. 2.  
Iob 13. 15.  
Iſa. 28. 16.  
Iſa. 54. 7.  
Ier. 31. 37.

D. 4

Schol.

3. Who they  
are who  
feele no  
wrath, yet  
remaine  
vnder the  
wrath of  
God.  
Rom. 7. 9.

Iud. 19.  
2 Tim. 3. 5.

The seuerall  
conditions of  
this estate

Eph. 2. 12.

1 Cor. 15.

34.

Schol. Who be they who feele no wrath yet remaining vnder the heauie wrath of God?

Minist. First, such as haue no effect all calling from God. 2. Such as haue neuer had any true sence of the bitterness and grieuoussnesse of sin. 3. Such as are not moued with the loue of the truth, neither doe loue God, or haue had any sence of his loue, or the earnestnesse of the Spirit. Lastly, all such who make a shew of godlinesse, but haue denied the power thereof.

Schol. How diuide you those who are in this estate?

Minist. They are partly out of the Church, and partly in the Church.

Schol. Who be they that are out of the Church?

Min. Those who haue not among them the profession of the true God, as he hath revealed himselfe in his word.

Schol. Who be they in the Church, that lie vnder the wrath, yet feele it not?

Minister. First, those who profess without



*Under all sense of seeming Wrath.*

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without knowledge: 2. Those who have conscience without knowledge and holinesse. 3. Those who have attained light, yet fight against their en-  
lightning. Lastly, Those who through the custome of sinne, are hardened so, as with greedinesse they runne forward in all outward and inward impieties: God (for the present) having given them over to a reprobate sense.

Schol. *How farre may one proceed in know-  
ledge of true Profession, and yet bee under the Wrath of God?*

Minist. First, hee may haue a literall knowledge, 2. A temporall and Historicall faith; yea, and the faith of miracles. 3. Hee may haue a sorrow for sinne. 4. He may haue a desire of heaven. 5. Hee may taste of the good Word of God, and of the powers of the world to come. Last of all, he may haue an inward restraining power to subdue sinne with an outward holinesse.

Schol. *What knowledge is that which a wicked man may haue?*

*Minist.*

2 Thess. 1.  
8.

Heb. 6.4,  
5, 6.

Ephes. 4.  
18, 19.  
Rom. 1. 18.

How farre  
a Profes-  
sour may  
be vnder  
this Wrath  
2 Pet. 2.  
21.

Luc. 8. 13.  
and 1 Cor.  
13. 2.  
Matt. 27. 4.  
Numb. 23.  
Matt. 19.  
16.

Heb. 6.4.  
Mar. 6. 10.

Rom. 2.15.  
and 3.20.  
1 Cor. 13.2

*Minist.* A knowledge of sinne, of heauen, of mercie, of wrath, and of Christ, and of his meritorious death, buriall, resurrection, and second coming, with all the points of Religion.

*Schol.* What is the reason that this knowledge keepeth them not from wrath?

1sa. 29.13.

*Minister.* Because it is not applied close vnto the heart, to renew the Spirit of the minde, to change the will and affections vnto the loue and obedience of Godstruth.

*Schol.* What kinde of knowledge is this then?

1 Cor. 8.1.

*Minist.* A literall knowledge which puffeth vp, but neither humbleth nor sanctifieth.

*Schol.* Who hath this knowledge?

1am. 2.19.

*Minist.* The deuils and reprobates, and such who are not truly called Gods holy Spirit.

*Schol.* What is the cause that this faith saueeth them not?

*Min.* Because it is not wrought

the Spirit to apply Christ and all his benefits vnto iustification and sanctification.

Gal. 2. 20.

Schol. What manner of sorrow is this which wicked men may haue?

Minister. A worldly sorrow which causeth death.

2 Cor. 7. 10.

Schol. Wherefore is this sorrow?

Minist. Not for the right cause, but for the terrors of conscience, and the punishment of sinne.

Gen. 4. 13.

Scholler. What kinde of desire is this which wicked men may haue of heauen?

Minist. A naturall desire, but not spirituall.

Schol. Why call you it a naturall desire?

Minist. Because wicked men would be in heauen, for their owne ease, that thereby they might escape punishment only.

Numb. 23. 10.

Schol. Wherefore is such a desire naturall?

Minister. Because therein, nature only seeketh the preservation of nature; and those who wish to be in heauen,

Ioh. 5. 35.

uen, only for their owne ease, to be freed of paine, doe only seeke the preservation of Nature.

Schol. *What kinde of feeling is that which wicked men may haue of the Word of God, and the powers of the world to come?*

Minister. Onely fretting motion wrought by the Maiestie of the Word which ouershadoweth their soules.

Schol. *What is the cause that this feeling is not the true feeling?*

Minister. First, because it is wrought by the Spirit of adoption after that speciall manner, where hee worketh in the Elect. Next, because it bringeth no sure perswasion of election and glorie. As also because it neither feeleth the loue of God, nor is bound close vnto God by a secret loue. Lastly, because that kinde of feeling neither satisfieth nor letteth the soule to repose in peace vpon Christ Iesus.

Schol. *What call you this restraint,*

Iud. 19.

2 Tim. 3. 5.

Iohn 4. 16, 17.

pon

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*power which the wicked may haue to con-  
roll sinne?*

*Minister.* A secret generall working  
of God, repressing the force of nature,  
but withholding his sanctifying grace,  
& the renewing vertue of his holy Spirit.

*Schol.* *What call you this outward holi-  
nesse in men wicked and peruerse?*

*Minister.* An outward conformitie  
with the Law of God, without the in-  
ward change of minde, will, & affection.

*Schol.* *Since then wicked men may bee  
under the wrath of God, hauing so many  
properties of Christian Professors: Shew  
vnto me, how in this narrow pinch of affi-  
ctiue, one may rest assured that hee is the  
Childe of God?*

*Minist.* What is the speciall thing  
wherein you would haue me to resolue  
you of?

*Schol.* *First I would know how to dis-  
cerne when our knowledge may be called a  
sauiug knowledge?*

*Minist.* If our knowledge be spiritu-  
all, it is sauiug.

*Schol.*

1 Tim. 2.5,  
Mark. 6.29.

Mark. 7. 8,  
7, 8, 9.

1 Cor. 1. 4,

37.

Psal. 119.

97.

Psal. 40. 8.

Rom. 7. 15.

23, 23, 24.

*Schol. What doe you meane by that**Minister.* First, wee must trie if o

minde be rightly informed according

to the truth of Gods Word. Next

whether our hearts loue that which

know. Lastly, we must looke whether

wee practise that which wee know and

loue, mourning, because wee are not

able to obey, and struiuing against our

bellion, that we may obey that light

God which is in our minde : this is spiri

rituall knowledge.

*Scholler.* But if a man neither know

loue, nor obey, What can hee then say

himselfe saue this; that GOD is greater

than his Conscience, and therefore in

may condemne him.

*Minister.* Yet if there bee a desire

loue and yeeld obedience vnto that

which one knowes; sometimes groning

in the Spirit vnto God, sometimes

mourning, and constantly waiting with

a heauie heart, vntill such time as the

Lord shall powre forth his renewing

Grace : all is yet safe.

*Scholler*

Psal. 119. 5.

Isa. 1. 9.

Ion. 2. 4.

Pro. 1. 23.



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Scholler. *What warrant haue wee so doe?*

Minist. *His owne Promises.*

Schol. *Shew them I entreat you.*

Minister. *Blessed are they which hunger and thirst for Righteousnesse, for they shall bee filled; Whosoever waiteth on mee shall neuer bee ashamed: I will poure water vpon the drie ground, and Flouds vpon the thirstie ground.*

Math. 5. 6.  
Isa. 30. 18.  
Isa. 43.

Scholler. *Seeing that the wicked haue certaine Faith which iustifieth not; what manner of Faith is that which bringeth saluation?*

Minister. *That Faith which is a iustifying before GOD.*

Rom. 5. 1.

Schol. *Who worketh this Faith?*

Minist. *The Holy Spirit.*

Schol. *What thing is that which the soule apprehendeth by Faith?*

Ephes. 2. 8.

Minist. *I E S V S C H R I S T, G O D and M A N, blessed for enermore, our Mediator, who was humbled vnto the death of the Crosse, for our sakes,*  
now

Acts 20. 21.  
2 Tit. 2. 5.  
Phil. 2. 8.  
Heb. 10. 12.

Rom. 4.25.

now sitting at the right hand of G O  
the FATHER, with all the rich ben-  
fits, which hee hath purchased to be  
powred out vpon vs in this life, and  
the life to come.

Schol. How shall we know whether  
yet we haue so laid sure hold of Christ,  
to make him our owne?

Col. 2.3.9.  
A.R. 15.11.

Minist. First, wee must marke, if o  
soules haue perceiued all sufficiency  
of Grace to bee in him, and the Go  
head bodily dwelling in him. Next  
wee must looke if we betake our selu  
only vnto CHRIST IESVS, to  
pose vpon him, looking for Righteou  
nesse and Life only in him.

Ioh. 21.19.  
1 Pet. 1.8.

Then must wee behold what Lo  
we haue vnto our Redeemer: and m  
whether or not wee would gladly lo  
him; better than all the pleasures  
Heaven or Earth.

Further wee must marke if euer o  
soules haue found ioy in beleeuing  
the Death & Resurrection of the Lo  
IESVS. Lastly, looke if our hea

be allured with a louing languor to desire for that sense and feeling wee once had of him; resolving to obey him, if we were able.

Psa. 42. 1, 2.  
Psal. 51. 13.

Schol. *Seeing that you say the wicked have a sorrow for sinne, how should the Elect know that their sorrow is not the sorrow of wicked men?*

Minist. The sorrow of the Elect is a godly sorrow vnto life.

Schol. *Why call you it a godly sorrow?*

Min. Because it is wrought by God himselfe, 2. Because the heart breaketh not so much for shame and paine, as for being offended so louing and so mercifull a Father, the piercing of so louing Redeemer, and for grieuing of the Holy Spirit, our Comforter.

2 Cor. 7.  
10.

Phil. 2. 13.  
Psal. 31. 4.  
Zach. 12.  
10.  
Psal. 31. 11.

Schol. *What kinde of sorrow is the sorrow of Gods children?*

Minist. A bitter sorrow mingled with sweetnesse.

Psal. 30. 10.  
Psa. 31. 7, 8.

Schol. *Are the Children of God ever filled with this griefe when they are sorrowfull?*

E

Minister.

*Minister.* No.

*Schol.* What other disposition then be  
Gods Children in their sorrow?

*Minist.* Bitternesse, and a terrour.

*Schol.* Whence proceedeth this feare  
estate to their sense?

*Minist.* Partly from a feeling of  
absence of God, and hardnesse of  
hearts, and partly in feeling the sting  
of a guiltie conscience.

*Sch.* How may one know himselfe  
in a good estate vnder such a disposition?

*Minist.* First, by his former expe-  
rience, that once he did feelee the sweet-  
nesse of Gods fauour. Next, if in some me-  
asure (how small soeuer) he desire ab-  
sence of all things in the earth, the wonted pre-  
sence of God. Lastly, if hee wait  
hope aboue hope, that hee who  
once begunne, will neuer repent  
resolving, that though God should  
him, yet he would trust in him.

*Schol.* What may we learne from  
sort of disposition?

*Minist.* First, that by nature we  
sepa

Psal. 38. 4,

5, 6.

Psal. 88. 31.

Psal. 22. 1, 2.

Psal. 51. 3.

Psal. 32. 3.

Psal. 77. 5.

Psal. 42. 5.

Psal. 66. 10,

11, 12.

Psal. 42.

1, 2.

Psal. 84. 2.

Psal. 63.

1, 2.

Rom. 4. 18.

Psal. 119.

Numb. 23.

19.

Lam. 3. 21.

Phil. 1. 6.

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eparate from God, and God from vs.  
Next, that all Gods children (untill  
grace make a difference) are as hard-  
hearted as any reprobates.

Ephes. 1,  
2, 3.  
Rom. 3. 22,  
23, 24.

Schol. Seeing the wicked (you say)  
may haue a desire of heauen, what diffe-  
rence is there betwixt the desire of the E-  
lect and reprobate?

Minist. The desire of the reprobate,  
or of those in the state of reprobation  
before calling, is meere ly naturall, such  
as was Esau's desire of the birth-right,  
and Balaams desire of the death of the  
Righteous: but the desire of the Elect  
is spirituall and heauenly.

Gen. 25. 32  
Numb. 23.  
10.

Psal. 63. 6.

Schol. How may wee know when our  
desires are spirituall?

Minist. First, by the acknowledging  
of that which we chiefly desire. Next,  
of the end wherefore we desire it.

Schol. What is that which chiefly wee  
must desire?

Minister. God in Christ to dwell in  
our soules here by his Spirit, to san-  
ctifie and quicken vs, to raise vs vp

Eph. 3. 16  
17.

Phil. 3. 21.

again in the great Day, transforming  
and making our vile bodies like vnto  
Christs glorious bodie, to reigne with  
him for euer.

*Schol.* For what end should we desire  
this?

Psal. 73. 25.

Psal. 116. 1.

*Minist.* Even for God himselfe the  
end of all.

*Schol.* In desiring heauen, what should  
we chiefly respect?

Rom. 7. 24.

Phil. 1. 21,

23.

*Minist.* Not so much our owne ease  
as that being freed from sinne in holie-  
nesse and ioy with vnspeakable loue  
(as a vessell full of glorie) wee may praise  
and magnifie God for euermore.

*Schol.* Seeing the reprobate may haue  
a certaine sort of feeling, how may wee  
discerne, whether our feeling be that sense  
which is peculiar to the Childe of God  
or not?

*Minist.* By the Spirit of Adoption.

*Schol.* Which bee the sure marks and  
fruits of Adoption in vs?

Rom. 8. 16.

Rom. 14. 7.

*Min.* Perswasion of the loue of God  
towards vs, of our Election, Redemp-

tion



ion, and Glorification: ioy flowing from this feeling, with increase of persuasion, and peace which passeth all understanding.

Schol. *Yet what if the soule haue no such disposition?*

Minist. Yet must wee looke backe into what we haue felt. Next, we must see what we desire to feele, and further what we hope to feele.

Schol. *How may one know whether he hath euer had any feeling?*

Minist. Hee must looke, if euer, in saying sure hold of Christ, his soule hath beene filled with a spirituall sweetness aboue all the pleasures of Nature, which in some measure hath left a seale and stampe of heauen in the soule, that hath thus inabled him to discern bewixt an absence and a presence of God; so that he is alwaies ioyfull when he hath any feeling of Gods loue; by the contrarie, euer sad and heauie for his absence.

Scholler. *Yet seeing the wicked may*  
E 3 *haue*

1 Cor. 2.9.  
Psal. 73.24.  
25.  
Psal. 31.19.  
Psal. 36.7,  
8, 9.

Psal. 52.35.  
Psal. 63.3.  
Psal. 88.14.

## A Discouery of the childe of God,

haue an inward restraining vertue  
 curbe sinne, and an outward conform  
 with the Law of God, how may it be  
 knowne, whether one hath a restrain  
 vertue only, or the renewing vertue of the  
 Holy Spirit?

*Minister.* This is most easie to  
 scerne.

*Schol.* Explaine your meaning.

*Minist.* The first internall worke  
 the Spirit, is a sight of sinne which  
 fends the Maiestie of GOD; a sight  
 also of God who hath beene offended.  
 Next, a secret sorrow proceeding from  
 a hatred to sinne, with a loue of the  
 glorious offended Maiestie prouoketh  
 then a true desire to bee freed of sinne  
 with a louing heart, and earnest desire  
 to loue God for himselfe. Further  
 so, a purpose and resolution to con  
 crate our secret thoughts, will, and a  
 ctions vnto his holinesse as a living  
 sacrifice. A strife also against all the  
 sures and occasions of sinne, with  
 endenour to keepe our thoughts  
 affected

Eze. 30. 31.

Acts 2. 17.

Zeck. 12.

10.

Ier. 31. 9.

Eze. 20. 43.

Psa. 51. 1, 2.

Rom. 7. 24.

Psal. 41. 1.

Psal. 116. 1.

Iay 29. 9.

Heb. 2. 1.

Psal. 119.

27.

Psal. 39. 1.

affections stedfastly vpon God and his will. Lastly, as the minde naturally rayes from God, the will being peruerse, and the affections disordered: if there bee then a sting in the conscience bringing true remorse, these bee signes of the operation of the true Spirit by his renewing grace.

*Schol. Seeing the worke of the Spirit is a thing sensible, which is felt in his renewing vertues, in the slaughter of sinne, and reformation vnto newnesse of life: what if (all this while) one feele nothing but the growth of sinne, hardnesse of heart, and blindnesse of minde?*

*Min.* First, he must see if he be able to discern his sinne, blindnesse and hardnesse of heart. 2. Looke if hee secretly mislike the same, 3. Marke if hee would willingly wish it remoued. 4. Consider if he haue desire to vse, or any way wish he might vse the meanes, though to his feeling he is no way able to vse the same. 5. Looke backe if at any time God formerly did euer giue

E 4 him

Gen. 6. 5.  
Ier. 17. 9.  
Psa. 32. 3, 4.  
2 Cor. 7. 11

Ier. 14. 30.  
Rom. 7. 14.

Psal. 51. 23.  
Ibid. ver. 9.  
Cant. 1. 4.

Ier. 14. 22.  
Mic. 7. 8, 9.

Psal. 77. 9,

10.

Iſa. 8. 47.

Psal. 44. 17,

18, 19.

Lam. 3. 26.

32, 33.

Rom. 7. 19.

Psal. 116. 1.

Psal. 139.

21.

Psal. 51. 19.

him grace to beleue in him : (for the present) without any sense or feeling, euen when not being able to pray, languor, patience and hope hee waiteth for Gods presence. 6. Consider if after earnest prayer and sorrow for sinne, any time he hath found light, ioy, peace, a perswasion of mercie with some softnesse of heart, the power of sinne abated. Lastly, if he finde this continually before his eyes ; The good which he would, I doe not ; but the euill which I would not, that doe I.

Scholler. *Declare vnto mee then for what marks of the renewing Spirit ?*

Min. A loue of God and his image for his owne cause, being goodnesse and loue it selfe. Then an vnfained hatred of that which offendeth God. Lastly, a misliking of our owne euill heart, with a true thirst and hunger to haue it made better.

Sc. *Can a Reprobate haue these marks ?*

Minist. No.

Scholler. *How so ?*

Minist.

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*Minist.* Because they bee the marks of Election, and are wrought by the Spirit of Adoption; which a Reprobrate cannot receiue.

*Schol.* Who are they who feele the wrath of God, and shall also perish in the same wrath?

*Min.* Those whom God in his iudgement wakens, giuing the conscience o-  
ver to finde the deluge of torments, the  
ting of reprobation; withdrawing  
from them his Spirit, either to seeke  
mercie truly, or to beleene that there is  
any mercie for them, so despairing.

*Schol.* When doth the Lord waken  
such wicked men to feele these horrors of  
conscience?

*Minist.* Some sooner, some later;  
some longer before their death, as Cain;  
some againe immediately before their  
death, as Judas.

*Schol.* What kinde of sense hath a Re-  
probate when he is thus wakened?

*Min.* Light, feeling, and perswasion.

*Schol.* What light seeth he?

*Minist.*

1 Theff. 2.  
16.

Gen. 4. 4.  
13.  
Matt. 27. 4.

Isay 48. 22.

Heb. 12. 29.

Mat. 25. 41.

convicting, condemning, and tormenting him. 2. The great God a consuming fire to deuoure him. 3. Eternall of paine prepared for him, and to be giuen ouer by the Iudge to bee tormented for euer, with the Deuill and Angels.

Schol. *What feeleth the Reprobate when thus wakened?*

Gen. 4. 13.

Isay 30. 33.

1 King. 21.

27.

Heb. 10. 31.

Mar. 9.

45. 46.

Luke 16.

24.

Minister. First, that sinne is bitter. 2. That there is an euermore prepared for impenitent sinners. 3. That the conscience (howsoever for a while asleepe in hardnesse of heart) is capable of wrath. 4. That it is a fearefull thing to fall into the hands of the liuing God. And lastly, that hell-torments doe take away all peace and comforts, bringing nothing but sorrow and vnquietnes. yea, that a little looke of hell for one euill thought, is more fearefull and terrible than all the torments in the earth.

Schol. *Whereof is the Reprobate perswaded, when he is thus wakened?*

Minister.



*Under all sense of seeming Wrath.*

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*Minister.* First, that God neuer elected him, nor yet Iesus Christ hath redeemed him, and that he was neuer reuiued by the Spirit of grace. 2. That he shall neuer haue comfort in heauen or earth. 3. That there is an euerlasting wrath prepared for him, and that hee shall neuer come forth of that prison and torment. Lastly, that God and his creatures, visible and inuisible, Elect and Reprobate, shall all be his enemies, helping to aggravate his torments.

Matt. 27. 5.

1 Sam. 28. 15.

Gen. 4. 14.  
Pro. 28. 1.

*Schol.* What be the degrees, by which a Reprobate is brought vnto this torment?

*Minist.* First, Prophanenesse. 2. Impenitencie. 3. Infidelitie. 4. Senselesnesse and dead securitie. 5. A waking by a sensible wrath. Lastly, a reiection of him into euerlasting torments.

Heb. 12. 16.  
Rom. 2. 5.  
Heb. 3. 12.  
Eph. 4. 19.  
Gen. 4. 8.  
Matth. 22. 13.

*Scholler.* What difference is there betwixt the Elect and the Reprobate, in the sense and feeling of the wrath of GOD?

*Minister.*

Reu. 6. 10.  
Gen. 4. 14.

Matt. 27. 5.

Pfal. 38. 3.  
Pfal. 31. 4.  
Pfal. 51. 7.

Pfal. 119.  
49.

*Minist.* First, the Reprobate he leth and fretteth at the same ; Next, torment paineth him so, that he would gladly bee rid of the paine, but neuer truly repenteth him of the sin. 3. The waight of his torment (proceeding from a guiltie conscience, and the sight of God the Iudge) maketh him to despaire, cast off mercie, turne his back vpon God, and his free promises of Christ Iesus ; so plunging himselfe (without recouerie) in the wrath of God.

*Schol.* *How doth the childe of God haue himselfe in the feeling of the wrath of God?*

*Min.* Being wakened out of the deepe sleepe of sinfull securitie; First, torment maketh him to lament, and sorrow that he should haue prouoked his God, thus to deale with him. Next, hee thirsteth for reconciliation with God through Iesus Christ. Further, he draweth neere laying sure hold vpon the promises of the word of God, desiring to feele them

*Under all sense of seeming Wrath.*

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by experience. Yea, more; he seeth no  
saluation for him out of Christ crucified;  
and therefore renounceth himselfe & all  
that is in him, cleauing only to Gods  
free mercie and loue in the Lord Iesus.  
Lastly, hee giueth not ouer, but con-  
stantly waiteth, hanging still on Gods  
free loue, and the truth of his promises  
reuealed in his word.

Schol. *Yet shew vnto me further, how  
the childe of God may come vnto the  
wicked in the sense and feeling of the  
wrath of God.*

Minister. First, Gods childe will  
feele all his impediments standing vp  
betwixt God and him. 2. Hee may  
haue no kinde of feeling, either of the  
loue of God, or of his mercie, election,  
redemption, or of the Spirit of sancti-  
fication. 3. Gods childe will feele  
for his finnes (in Gods absence) in  
his conscience, burning wrath, vn-  
quietnesse and torment. 4. When  
hee thinketh of God, hee may bee  
troubled: Eternitie will dash him,  
the

Gal. 6.14.  
Phil. 3.8.

Psal. 71.  
14, 15.

Rom. 7.18.  
23, 24.  
Psal. 22.1.  
Psa. 88.4, 5.  
Psal. 40.2.  
Psal. 38.4.  
Psa. 55.4, 5.

Psal. 88. 15.

the conscience of him also (at a time) may beare such witnesse against him, that altogether hee may doubt of his saluation, easily then hee may be perswaded to despaire: and if at a time it were giuen vnto the sense of his owne conscience to iudge, he would willingly subscribe his owne condemnation.

*Schol.* Declare then, what is that manner of working, by which God useth to heale a soule being thus diseased?

Iohn 3. 5.

*Minist.* Hee hath a secret working for that present vnfelt by the Patient, afterwards fully revealed.

Psal. 51.

*Scholler.* But, in such a narrow path how may wee iudge of that secret working?

Luke 15.

18.

2 Cor. 7. 11

*Minister.* First, by that griefe we haue for grieuing of our God. 1. that desire wee haue to bee reconciled with God (for still the more grieuous that the torment is, so much the greater will desire of reconciliation bee, the hatred to sinne.) 3. By that

*under all sense of seeming Wrath.*

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wee haue aboue hope, against our feeling, looking vnto Gods free promises, with assurance that he will come, with this resolution, that though he delayed his comming vntill our last breath, yet for all this, that wee would wait for him.

Rom. 4. 18.

Scholler. *When Gods children cannot feelee, should they measure their estate according to their feeling, beleeuing that God so accounteth of them, as for the present their conscience witnesseth?*

Isay 8. 17.

Minist. No.

Schol. *Why so?*

Minister. Because none may measure the fauour of God by their present tentations: seeing, feeling is a false Iudge.

Schol. *Yet when one hauing sufficient knowledge, walketh in all the meanes so much as may be, and can for all this haue no assurance or feeling of remission of sinnes: is not this lamentable?*

Minister. It may bee so for a while, but it is with such, as with those who haue

Psal. 119.

32.

haue a bad stomacke; who though they cannot make vse of their prouisions knowledge for the present, yet when their appetites returne, they finde better vse of it than euer before.

Psal. 37.4.

Schol. God (wee know) promiseth to giue those who delight in him their heart's desire. Yet we see, they haue it not alway in spirituall things, as true ioy, feeling assurance of his loue, &c. How doth hee fulfill his promise?

Psal. 51.4.

Minister. It is most certaine, the breach is alwayes on our part; for such looke aside on other worldly matters and not directly vpon G O D, making him their sole delight, suffering the corruptions beare sway: and then it is iust with God, to take away for a time their feeling: for hee seeth, if such haue not sometimes a dead heart, they would haue a proud heart (which is worst of all) therefore hee leaueth them for a time.

Psal. 104.  
19.

Schol. But they gladly would bee freed from both.

Minister



*Minister.* Our hearts yet are so deceitful, that God sees we could not escape the latter, but by vndergoing the former.

*Psa. 119. 71*

*Schol.* What then should such thinke of themselves, who for some yeeres together, haue lesse feeling in prayer, ioy in all goodlies, &c. than in the former times, although they vse the meanes?

*Minister.* Such thinke too hardly of themselves, oftentimes without cause, praising the ground worke of their affliction, and calling all the pledges of Gods former fauours into question: which indeed they should not doe, but rather gather so many more as they can. For, though they thinke that they had better feelings at their first conuersion, yet it is not so: (if for the present they sticke close to all Gods means) for their first feelings were in a great part, rather sudden passions than grounded comforts: but after they come to haue any conflicts with their soules, the

*Why novices in Christianity haue much feeling*  
*Psal. 77. 7, 8, 9.*

mud of the flesh is more purged away  
and all things are more sound then  
the first.

Psal. 92.  
13, 14.

Scholler. Yet you know it is written  
that the Righteous in their old age shall  
be fat and flourishing, bringing forth fruit  
what shall some say then, or thinke of them  
selues, when they finde a decay in their  
memories, &c. deadnesse in their affections  
&c. Though they may not call their election  
in question; may they not feare some  
strange iudgement?

Psal. 44. 17,  
18, 19, 20.

Ans. No surely: for (perhaps) that  
they may flourish most of all in  
militie, holinesse, patience, experience  
and such like graces, when they withstand  
those stirring and hot affections. Neither  
ought wee to looke for the same  
strength of memory and liuely operative  
actions of grace, in age, in infirmities,  
in great sorrowes and temptations,  
as at other times in young years  
free from such assaults. Neuertheless  
in such times God giues graces  
fit for those times; as in age, grace

ability to giue good counsell, to speake from experience, &c. So that though the aged Christians haue not alwaies most life and feeling, and stirring grace: yet are they better seasoned then young souldiers, (as the Prophet speaketh) Giue thy strength vnto thy seru-  
uant: so haue they a great deale more of Gods strength to walke with: yea, the greatest measure thereof at their most need: which if wee should attaine vnto too soone, it would make vs proud and secure to say with the rich man; Soule take thy rest, thou hast enough for many yeeres. And therefore as Hounds doe hunt best when they follow the sent, not the sight (for then they runne a madding, ready like to breake their necks:) So aged Christians, though they follow by faith, and haue lesse feeling in sense, yet doe they goe on more strongly to heauen, then such who runne all vpon their sense.

Psal. 86. 16.

Luk. 12. 19.

Schol. *How commeth it then to passe that*

that Gods children are so addicted to feeling? so mourning when they haue lost the same? yea, so troubled, that they imagine all is gone for euer?

Cant. 5. 6.

Minister. Iust as a pricke of a pin, or some other distemper in one part of the body, doth so vex vs, that wee for the present are so griued with the same; that we forget that strength and health which is in the rest of the body: the feeling and sense of Gods loue, being for a while lost, doth so dampen the sorrow thereof all other graces of the soule, that for the present wee can discern none, and so imagine all to be lost for euer.

Schol. What maketh Gods children so relie upon feeling?

2 Cor. 5. 7.

Minister. Certainly (as I thinke) because they remember not that it is written, we walke by faith and not by sight: and so their faith being weakened by reason they are not well clothed with their spirituall armour, haue forgot their consolation, no marvel

they stagger and reele to and fro, ha-  
ving lost the touch of that hand which  
had wont to guide them. So that I  
say, it must bee want of faith; the  
strength whereof appeareth most in the  
least measure of feeling.

Heb. 12. 5.

Schol. Wherefore then doth God  
give vnto his children such a mea-  
sure of feeling at their first conver-  
sion, yet afterwards withdraweth the  
same?

Minist. Euen as we see wee may lead  
a little child when hee is young whi-  
ther we will, with Apples and such like  
toies: so are we (being babes in Christ)  
led by feeling at our first conversion;  
then we are altogether for rewards: at  
which time if God made vs not better  
offers than the world, wee would for-  
sake him, and cleaue vnto the same.  
But (with the woman of Canaan) to  
hold out in repulses, without feeling to  
gather strong arguments to moue God  
againe and againe, argues a strong  
Faith. Again Christians haue ordinarily

Heb. 5. 13.

Mat. 15. 22.

Psal. 116. 1.

Heb. 5. 1.  
Exod. 32.  
11, 12. &  
32. 12.  
Psal. 40. 10,  
11, 12.  
Psal. 31. 22.

more feeling at first, because then euery thing is new vnto them, receiuing more from God then they looked for. Neither are our prayers then so much vnderpropt with arguments as with feelings, then we come with simple faith thinking God loues me, and therefore hee will heare me: As little children vse to come to their Parents: they bring no forcible reasons; but I pray you Father, &c. giue mee such a thing: neither doe their Parents expect it, and but are well content (yea glad) to heare them aske at first. But when procelle time makes those feelings (by vse) not to seeme so new, and so not so sensible: God hiding his face, and feeling decaying; then doe they begin to lay about them with their knowledge, to labour for strong reasons in their prayers, seeke how to moue God best; by nature, promises, and former mercies. And then indeed (whatsoeuer we thinke) is the best growth in faith and all goodnesse, which after the forme



Gods children can see and reioyce  
yea, and liue vpon the store a good  
while after, hauing those prayers which  
they made in their deepest anguish, as  
the best pillars of their assurance of  
Gods loue.

Scholl: *Why doth God for the most part  
long delay to giue comfort and feeling  
vnto his children?*

Minist: Not like vnto some Phys-  
icians and Surgeons, who with need-  
lesse delays put their Patients to ex-  
traordinary paines: but for their good,  
to make them spend prayers, where-  
by they are alway gainers: the paines  
whereof is but the crossing of the flesh,  
which the more it is tamed, the better it  
is for them.

Mat. 9. &  
15. 23.

Scholl: *What then should one doe, when  
he hath long attended without any comfort  
or feeling?*

Minist: When the soule would most  
willingly despaire (because of the sense  
of sinne, terrour of conscience, and  
Gods absence) then beleue most; lay

1 Cor. 9. 37

Psal. 71. 14.  
Iob 13. 15.  
Iob 19. 23,  
24, 25.

sure hold than ever vpon the promise  
of the mercy of God in Christ.

Schol. How can one say that he belieueth, and not finding in him the fruits  
Faith, which are prayer, comfort, peace  
and holinesse.

Cor. 5. 7.  
Pla. 36. 3.

Answer. Faith and lacke of feeling  
may well stand together; yea, and  
great doubting: and hee who belieueth  
nott least and least least, is hee who  
glorifieth God most. For, when we  
feele ouer possesse (as it were) a begin-  
ning of that which shall be in Heauen,  
we be now by Faith and Hope, not  
by sight and feeling.

Rom. 8. 24,  
25.

Schol. But how should the conscience  
encrease the more it rises, for as it is  
is no competent Iudge?

Mat. 16. 18.

Answer. Build vpon that Rocke,  
gainst which the gates of hell cannot  
preuaile.

Schol. What is that Rocke? W. Answer.  
Answer. To stick close vnto Christ  
and vnto the veritie of his Death and  
Resurrection, remembring the life

fying

*Under all sense of seeming Weak.*

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living blood of Christ, the Satisfying  
blood of Christ, the meritorious blood  
of Christ, the Comfortable Resurre-  
ction of *CHRIST IESVS*: And  
that he came not to call the Righte-  
ous, but the Sinners vnto Repentance;  
that he came for the sicke, and not for  
the whole; that hee biddeth all laden  
and wearie sinners come vnto him;  
yea, and all such who are athirst, to  
come vnto the waters and drinke free-  
ly: assuring them that though their  
sins were red as scarlet, yet that hee  
will make them white as the Snow.  
And hee himselfe hath sworne, that  
as hee liueth, hee desires not the death  
of a sinner; but rather that hee should  
come from his wickedness, and liue.  
Promising that hee will neither breake  
the bruised Reed, nor quench the smo-  
ling flaxe, but will bind vp that which  
is broken, with the Comforts of his  
Spirit; will make whole that which is  
wounded, with the plaister of his pre-  
cious blood: and bring home the lost  
sheepe,

Job 29. 24.  
Mat. 9. 15.

Job 29. 24.  
Mat. 9. 15.

Mat. 11. 28.

Mat. 11. 28.

Reu. 22. 17.

Isa. 1. 18.

Ezek. 33. 11.

Mat. 11. 28.

Isa. 1. 18.

Mat. 10. 30.

Isa. 61. 1.

Luk. 15. 4.

23.

Phil. 3. 9.  
Ephes. 2. 1.

Rom. 9. 33.  
Rom. 8. 1.

Psal. 61. 2.  
Psal. 124. 5.  
Psal. 124. 7.

Ioh. 20. 29.

Lam. 3. 34.  
25, 26, 27.  
31, 32.

sheepe, reioycing also at the returne of the forlorne-sonne. His loue al-  
couers both the multitude of sinne  
and the sinner, with his owne shining  
righteousnesse; hee also quickneth and  
raiseth vp the dead-soule, that is lie-  
king in the graue of sinne. And (to  
be short) hee saith; He who beleeueth  
shall neuer be ashamed, but shall be  
raised in that great day, with a glori-  
ous body, like vnto the most beautiful  
body of *CHRIST IESVS*, and shall  
neuer be condemned, but haue euer-  
lasting Life. This is the Rocke I speake  
of, and on this Rocke must the Soule  
anchor, when it is tossed betwixt the  
strong winds and deepe waues of sinne  
and euermourning Wrath. For blessed  
is hee who beleueth, though he neuer  
saw *IESVS* with his eyes. Yet  
suppose one neuer had any Feeling  
of him, still waiting in hope and languor  
and resting vpon the Love and Mercy  
of *CHRIST IESVS*, revealed in his  
Words. This is a sure ground to rely vpon.

on; that as GOD is Truth it selfe, so he will most certainly performe all his Promises, in his owne good time: being both Mercifull and Powerfull, to performe whatsoever he promiseth.

Scholler. Yet, why may not one, who doubteth of his Election, reply; It is certaine, God is mercifull, true, and powerfull, but what is that unto me, seeing that I cannot perceiue in particular, that hee hath made a promise vnto me?

Minist. First, I would haue such a party to assure himselfe, that this is but a sugling deluding Sophistrie of the Deuill, to make any to pry into the decree of God, to see whether his name be written there or not, before hee vse the meanes: for then this followeth, that because I cannot see Gods Decree, therefore I will vse no meanes, all are in vaine: which temptation, if the Deuill can once serue, keeping such parties from the meanes, then hee knoweth they be Iure his owne. Next, I would wish them to remember, that the

Ioh. 3. 33.  
and 14. 6.

Ioh. 13. 4.  
2 Tim. 1. 12

Isa. 43. 10,  
11, 12.  
Isa. 40. 13.  
35, 16, 27,  
28.

Ier. 3. 31, 32  
Gal. 3. 28.

Rom. 3. 23,  
24.

1 Tim. 1. 15

Ephes. 2. 3.

the Lord is so abundantly mercifull in making of his promises, that hee excludeth no sorts of persons neither Jew nor Grecian, bond, free, high or low, rich or poore, but the righteousness of God through Iesus Christ is in all and vpon all who beleue: That there is no exception of persons, for all haue sinned, and are deprived of the glory of God, and are iustified freely by his grace through the redemption made by Christ Iesus; yea, that Christ Iesus came into the world to saue sinners whosoever they be, excluding no sort nor degree, from laying hold on life, much lesse any particular person. Rather (then) must one gather quite contrarie arguments against the Deuill and carnall reason: And thus returne their Arguments: Gods children (for the most part) who in former times haue beene blinded and enlightned (when they were dead in sinnes and trespasses) at the



departure from *Sodom*, were not so  
 curious as at first to pry into Gods De-  
 cree, to know whether their names  
 were written in the Booke of life, be-  
 fore they would vse the meanes: but  
 they reiecting sense and carnall rea-  
 son, did by degrees vse the meanes to  
 their power, and so by the constant  
 vse of the same, and Gods blessing  
 therewith, by little and little at length,  
 found their eyes opened, their hearts  
 softened, the whole man in part sancti-  
 fied; so attaining vnto the knowledge  
 of his Decree: therefore I will also vse  
 the meanes (rather obeying God than  
 the Devill) which though by and by  
 they proue not effectually, yet I will  
 wait Gods good time, and who know-  
 eth but at length I may speed as well as  
 others? And so againe, though I finde  
 not my name in the free Covenant of  
 mercy, yet since it excludeth none by  
 name, I will hope still, though I bee  
 most sinfull; yet Christ, he came into  
 the world to saue sinners, hee iustificeth  
 all

Isa. 40. 31.

Psa. 138. 7.  
 1 Tim. 1. 13  
 Mat. 9. 13  
 Rom. 4. 5.  
 and 5. 8. 1.  
 Isa. 53. 4, 5.  
 Mat. 11. 28.

Phil. 3. 9.

Iſa. 55. 8.

9. 1.

Pſal. 18. 47.

8. 9.

Eph. 3. 20.

Iſa. 55. 8.

Iſa. 55. 8.

Iſa. 55. 8.

Iſa. 55. 8.

Iſa. 55. 8.

Iſa. 55. 8.

Iſa. 55. 8.

Iſa. 55. 8.

Iſa. 55. 8.

all those who beleue in him, how miserable soeuer they be, yet his righteousness apprehended couers all the infirmities. But so it is, I am a vile sinner, laden and burdened with iniquities: Therefore I will beleue, and the Lord will iustifie mee, and I will draw neere vnto God, and he will ease me. I will apprehend and cleave close vnto his righteousness, how vile and naked soeuer I be of my selfe: and thus I shall escape in the midst of all tempests. For God (if I be penitent) is most powerfull to forgine and heale my rebellions, then I am able to prouoke anger. Now the ground of this consolation is the reuealed Truth of God which is as sure as if we did see him in an extraordinary manner, both feeling and hearing him speake vnto the heart and eare, or rauishing vs in visions, as he did to Adam, Abraham, Isaac, Jacob, Moses, the Prophets and Apostles, or as vnto Paul out of heauen: for heauen and earth shall passe away, before

any tittle of his Word shal fal vnto the ground. And hee who resteth vpon this Word, out and beyond his feeling, he resteth vpon the arme of God; and as God is true, shall vndoubtedly finde deliuerance: but he who measures the promises of God by his feeling, and thinkes that hee beleeueth not but when hee feeleth, hee sinneth grievously; for hee compareth all vndoubted verity grounded vpon God (which shall bee performed in Gods good time, as certainly as God is Truth it selfe) with an vncertaine and vanishing feeling, which may faile vs, but the promises of God cannot. Hee therefore who measureth his faith by his feeling, deceiveth himselfe; because, neither is it permanent, neither haue we any warrant of the measure, time, or continuance thereof: seeing the Lord commeth when he will, and as he will, as he seeth to bee most for his glory and our good, euen in our most need. And as for the chiefe grounds of

Luke 1.54.

Ioh. 3.33.

Rom. 3.4.

Heb. 10.33.

Isa. 33.4.

7.3.11.

Isa. 59.16.

Isa. 63.5.

of faith, there is no neede to goe vnto Heauen to seeke for them, neither to digge downe vnto hell to finde them out: for (as *Moses* speaketh) the Word of truth is neere vnto vs, our eies see it continually, our hands handle it, our eies see it, our eares heare it, the same read and preached vnto vs. And he that beleueth in his heart (as the Scripture speaketh) that *Iesus Christ* is dead and risen againe, & confessing him also with his mouth, shall be saved.

*Schol.* What manner of working is this which the Lord worketh with the soules when he reuealeth himselfe vnto them?

*Mini.* First, hee remoueth darknesse, terror, and that which presseth downe and doubting. Next, hee poureth forth vpon the soules, 1. A sensible light. 2. A perswading light. 3. A comfortable light.

*Schol.* Explain your meaning in saying,

*Minister.* I meane this, that when

God

God worketh with the soule, he will  
poure out the light of his Spirit vpon  
the same; Thewing clearly vnto the  
party, that he loueth him, and through  
Lone hath Chosen, Redeemed, and in  
Heauen will crowne him. This Light  
bringeth ioy vnspeakable, and glori-  
ous. This Light bringeth that peace of  
G O D, which passeth all understanding.  
And during this Light wee feele that  
which the Eie neuer saw, the Eare  
heard, neither can enter into the heart  
of man to thinke of.

1 Pet. 1. 8.  
Phil. 4. 7.  
1 Cor. 2.  
9, 10.

Scholler. *How should we trie in such  
experience whether that Light wee feele  
be the true Light or not?*

Minister. First, we must trie how the  
Soule was disposed before that Light  
came. Next, trie what sort of Fee-  
ling we haue in that Light. Lastly,  
wee must marke what stampe it leaueth  
in the heart, and how we are disposed  
after Feeling.

Schol. *What manner of disposition should  
be in the soule before that Light came?*

G

Minist.

Ephes. 2. 1.  
and 5. 8.  
Acts 2. 37.  
Deut. 28.  
36. 66.

*Minist.* A darknesse, deadnesse, senselesnes, with torment, at sometime doubting, and terror: a sensible absence of the power of the holy Ghost, either to comfort or sanctifie.

*Scholl.* Doth every man feele this estate?

*Minist.* No.

*Scholl.* Who then are they who feele this miserable estate of the soule?

*Minist.* None in a manner, but Children of God.

*Scholl.* How may one know if the sight of his miserie is wrought by the Spirit of God?

Acts 2. 37.  
Ephes. 5. 13.

*Minist.* Because it is an effect of his working.

*Scholl.* Shew me that?

*Minist.* It is a light which must shine vnto vs our darknesse, and it is a sense which maketh vs to feele and to be absent.

*Scholl.* Yet to go on perswade me, intreat you more fully thereof.

*Minist.* Looke then first into the Experience of the Saints of God.

Phil. 3. 6.



Saint Paul saw not himselfe, vntill God called him; yea, he thought himselfe without reproofe. Next, let any one who is called looke vnto his owne Experience; and hee shall see there was a time when he had no feeling of that miserable estate. Now when wee shall finde a change, nature cannot be the worker thereof: for Nature hath not that Light to discover vnto vs our miserie; wee are dead in sinne by nature, and blinde also: How is it then possible for a dead man to see or feele? so that it must needs be a Light, surpassing a naturall Light, which sheweth vnto vs our miserie. Againe, if it were only Nature which discovereth vnto vs our miseries, (seeing Nature retaineth still her owne Naturall operations;) What is the cause that there was a time when wee did neither see our selues nor our miserie? for if the sight of our miserie were naturall, wee euer would haue scene the same. So, because it is of Grace, blinde Nature

Rom.7.9.

Ephes. 2.1.  
Rom.1.

Rom. 8.26.

ture could neuer shew the same: therefore the sight of our miserie is by the speciall working of the holy Spirit.

Schol. But Cain, and diuers other wicked men did feelee their owne miserie: how may we discerne betwixt their sight and that of Gods Children?

Isay 33. 14.

Gen. 4. 13,

14.

Minister. The sight which wicked men haue of themselves, and their miserie, it commeth after some euill deed done, being guiltie, and thus convicted of the crime by their naturall conscience. Next, they see the punishment, and only therefore tremble. Further, their feare is for the punishment only, as *Cains* was: also they feelee not with any continuance the miserable state of the soule to strue against it, to subdue vnto true remorse: neither can they see the wickednesse of their heart, or true desire to haue it renewed or brought vnder a heavenly sense of Gods love and fauour.

Schol. Shew vnto me also, how see

*the childe of God his miserable heart?*

*Minist.* The chiefe thing the childe of God looks into, is the heart. Next, he feeleth the euill disposition thereof. Further, he is grieved with the sense of the same. Then he thirsteth to haue it made better, rather than to obtaine the whole world, and all the pleasures thereof. There will also be still a strife (at the least) in his desire and will. Lastly, at some times Gods childe will feele his heart made better than vsuall, that is, hee will feele the hardness, blindness, vniquietnesse thereof somewhat abated: and light, softnesse, and peace, in place thereof. So that, when the presence of God is in the heart, Gods childe feeleth it; when it is remoued, hee discerneth it. For the truly wicked feele not a hard heart, neither know they what a soft heart meaneth. It is therefore only peculiar to the Childe of GOD, to be able to discern rightly of his owne miserie and Gods mercie.

Isay 63. 17.  
Psal 51. 10.

Gal. 3. 17.

Isay 61. 10.

Schol. But what if one doe still feel nothing but hardnesse of heart and blindness of minde: as yet not being able to perceiue a change?

Answer. First, he must tise whether that sense of hardnesse he feels be the worke of God, seeing there was a time, when hee had not this sense. Next, marke if he be pleased with this estate, or rather gladly would haue made better (if possibly might) be though it were but like vnto smoaking Flaxe. Remembring that promise Blessed are they who hunger, and thirst for righteousnesse, for they shall be filled. Further, hee must walke marke, whether at any time he is able (how weakly soeuer), to speake in earnest, and pray vnto God, for mercy, to haue the heart softened, &c. None can make vs to pray in any measure, save the Spirit: yet, altho there be but a sigh vnto God, it is fully wrought by the Spirit. Then too after praier, or in praier, hee ha

May 42.3.

Matt. 5.6.

May 38. 14.

Rom. 8.28.

not obtained any ease or rest. Lastly, though he obtaine no ease, yet let him take if hee would gladly haue a soft heart in some measure (howsoeuer weakely relying vpon the word) hoping that GOD in his owne good time will come; therefore waiting in patience.

Phil. 4. 7.

Psa. 40. 1. 2.

Schöl. What learne we hence?

Answer. First, that the sight of our sinnes commeth not of our selues, but of God. 2. That we are in a blessed and happy estate, when we haue a sense and Feeling of our miserie, being displeased therewith, and desiring from our heart to haue it remoued.

1 Cor. 11. 12.

Matth. 5.

3. That in such an estate, wee are those with whom GOD is now working, if wee be able to discern betwixt a soft and a hard heart: betwixt the Light of the Spirit, and the darkness of Nature. 4. That when we obtaine but some peece of desire, and sometimes some little Grace to pray, with a little Hope reposing vpon

Matth. 13. 46.  
Luk. 10. 14.

# A Dictionary of the child of God

the Word of God; that albeit to our  
Feeling God is not neere unto vs,  
that in his owne good time hee will  
come againe unto that as truly as  
feele an Absence, desiring his Pre-  
sence; he will as surely satisfie our  
sires, letting vs feele his blessed Pre-  
sence.

Mich. 7. 9.

Hos. 14.

Isay 42.

Lastly, though we be but as brim-  
Reedes and smoking Flaxe, hauing  
nothing to boast of, either of holines  
or Feeling, as the least of all. Some-  
yet that God will neither breake off our  
longing, nor quench our desire. And  
that finally we are in the state of grace  
notwithstanding all Hellish temptation.  
Scholler. How should we know whether  
that be the true Light or not, which en-  
lighteneth the soule? How is it felt?  
If we mark in the time of Fe-  
ling, where with the soule is filled.  
Scholler. It be the true Light.  
An unspeakable power  
which transformeth the minde, with  
a sensible Presence of that great Light

making



making the soule to Exult, and rise vp  
in ioy, rest in Peace, and triumph in  
Persuasion.

Rom. 8.36.

Scholler. *Whereof is the soule thus  
persuaded?*

Minister. Of the loue of God vnto  
vs in Iesus Christ, in our Election  
and Redemption; that he hath loued  
and given himselfe for vs: so that by  
him being saued from condemnation,  
we shall be crowned with him in glory  
foreuermore.

John 3. 16.

Ephes. 2. 4.

Rom. 8. 1.  
and 17.

Schol. *Who maketh this persuasion?*

Minister. The Spirit of God, which  
searcheth the deepe things of God.

1. Cor. 2. 10.

Schol. *Howe doe Gods children that  
keepe all times of this persuasion?*

1. Cor. 2. 19.

Minister. Not so, but they are  
persuaded.

Schol. *When is it felt then?*

1. Cor. 2. 10.

Minister. At some times only, or  
when it pleaseth him to reueale him-  
selfe; for his owne Glorie, and our  
Comfort; according to his owne  
good Will, and most good pleasure.

1. Cor. 2. 10.

Schol. *Have not all the Children of  
God*

God

God a like measure of Feeling?

*Minister.* No,

*Scholler.* What if all ones Life he never have felt any such sense as speaks of; May hee therefore conclude that he is one of those, in whom the Spirit dwelleth not?

*Minister.* That followeth not; he should reason thus: I feele not nor ever felt the ioyes of the Spirit therefore he is not within me; I shall never feele the same. This is false conclusion. The holy Spirit may be in one (as it was in a whole Church) even then when he feeleth hardnesse of Heart, Terrours, and Doubting.

Was not the Spirit of God in the Saints who doe complaine, and command of God thus; O LORD, hast thou made us to erre from thy way, and biddened our hearts from thy face?

Was not, the holy Spirit also in Prophet David, who suffered terrours of GOD from his youth, and doubting of his life?

*Scholler.*

Under all sort of seeming Wrath.

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Scholler. To declare what that stay  
which should uphold one in such a  
season.

Minist. First, to looke vnto God,  
and vnto our owne heart.

Schol. What is to be considered concern-  
ing Gods part?

Minist. First, that all things (as the  
scripture speaketh) worke together  
for the best, vnto those who loue  
GOD: Next, that GOD com-  
meth when hee will, chiefly in our  
most neede.

3. That God hath all  
the haire of our head numbred, so  
that nothing cometh to passe with-  
out his gracious providence: and  
thus must wee assure our selues, that  
this his blessed will to hide himselfe  
from vs for a little.

4. Wee must  
remember, that GOD is Mercie  
and Wisedome it selfe, and that  
Mercie moueth his Maiestie to giue  
his presence: but wisdome direct-  
eth that presence, as he thinketh  
most expedient to his glory and thy  
good.

2. Cor. 1. 3.

1. Cor. 1. 3.

1. Cor. 1. 3.

Rom. 8. 28.

Mat. 10. 30.

1. Cor. 1. 3.

1. Cor. 1. 3.

1. Cor. 1. 3.

Exod. 34. 6.

2 Kin. 6.33.

Deut. 8.10.

Iam. 1.2.

Psal. 40.19.

Psal. 8.20.

Cant. 3.1,2

Psal. 10.1.

Psal. 42.

Psal. 84.2.

Ilay 8.17.

Ilay 25.9.

Hab. 2.3.

good. So that he is but foolish, fretter in impatiencie, because commeth not vnto him at his persure, seeing hee (who is wisdome it selfe) knoweth best his owne time. Lastly, we must remember, that God will in thus leauing vs, is to trie whether without feeling wee can in fa belecue his promises, resting and ting patiently vpon him in humilitie vntill he come.

Schol. *What should be considered concerning our owne heart?*

Minister. First, to marke if we haue a want of Gods presence, discerning an absence. 2. Wee must marke whether this absence doe grieve us. 3. Marke whether wee hunger and thirst for his presence. 4. Wee must be sure that either we vse the means of the Word and Praier, or at least haue a desire to the same; suffer others to doe for vs, that wee are unable to doe. Last of all, we must marke whether we haue resolved to wait

hope, resting vpon his promises in  
 patience, with a constant desire vntill  
 he come.

Schol. But seeing the Saints of God  
 have not still a like measure of feeling (show  
 as neere as you are able) what is the grea-  
 test measure of feeling they finde in this  
 life, & the least measure they attaine vnto.

Min. The greatest measure is, when  
 one is rauished with an vnspeakable  
 presence of God, so that the senses of  
 the body are not felt, but ouercome  
 with that fulnesse, which then the soule  
 produeth, as Paul was rauished: or by  
 an extasie of reuelation and visions,  
 as befell vnto Peter and the Prophets:  
 when the presence of God is felt  
 in the Word, either read or prea-  
 ched, or in Praier, that it filleth the  
 soule with an vnspeakable ioy, and a  
 wonderfull peace of conscience, which  
 none can vnderstand, but he who fee-  
 leth the same. Againe, the least measure  
 which the Saints feele, is either under  
 triall, or in the times of peace.

Schol.

2 COR. 12.  
 1, 2

REVL. 1. 10.  
 ACTS 10. 3.

ACTS 4. 31.

Schol. What is the least sense the soule attaineth to under terror?

Minister. The estate of the person must be considered, if he hath been effectually called or not.

Schol. What is the disposition of Childe of God under terror, who hath neuer bene called, but for the present Patient in the act of calling?

Minister. Bitternesse, doubting, sorrow in the feeling of sinne and woe yet there is a kinde of weake desire with a hope (although weake) reuealed by the holy Spirit to wait for better.

Schol. In such an estate, how is soule supported?

Minister. By a secret and powerfull presence of God, although for the present it be not felt.

Schol. What is that which maintaineth this presence?

Minister. Grace to seeke grace, to languish for grace, and grace to live in hope vntill God come.

Schol. If the Childe of God

Schol.

Act. 16.

19. 30.

1 Cor. 12. 9.

Ier. 17. 7.

Matth. 5.



*Under all sense of seeming Wrath.*

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*have called, and have tasted how gracious the LORD is, What is his disposition under terror?*

*Minist.* Hee is possessed, either with a blinde terror, or with a terror proceeding of guiltinesse.

*Scholler.* What doe you call a blinde terror?

*Minister.* When one is smitten with a confused Feare, not knowing the cause, nor wherefore.

*Schol.* What is the disposition of the Soule of God, in such an estate?

*Psalms 77-2*

*Lam 3.19*

*Psalms 77-2*

*Min.* The soule is stupified, dashed, and amazed; almost deuoured, and swallowed vp with the feare.

Next, there remaineth a certaine memorie of the Presence of GOD once felt: Lastly, the soule is secretly supported by the Spirit of God to wait: so that for all this, it despaireth not finally.

*Schol.* But what if the feare proceede of guiltinesse?

*Minist.* First, God giveth grace to pray for remission of sinnes.

2. Hee

melteth

Sam. 7. 6.  
Hos. 6. 1, 2.  
Lam. 1. 22.  
Psalm, 4. 1.

melteth the heart for offending of his

3. When wee cannot sorrow with teares, there will be languishing sighs.

4. The remembrance of by-past Experience, yeeldeth some Comfort. Last (though at some times scarce there is any Hope felt) yet the soule will wait for Comfort.

Scholler. Shew then, what is the least measure of Feeling, which the Child of God hath in the times of his peace.

Minister. A sense of the hardness of his heart, which he cannot possibly get softened: A sense of Impenitencie, Infidelitie, Blindnesse of Minde, Deadnesse of spirit; an inhabilitie to strive against the Flesh, and the evil disposition thereof, with any Spiritual Battell; only there may remaine some weeke desire of a better disposition, some small kinde of discontentment with the present estate of the Soule: with no more, and then some heavy faint stollen sighs looking up vnto G D. for some helpe.

Scho

May 63. 17.  
Lam. 1. 18.

1. 18.  
Lam. 1. 18.

1. 16.

1. 17,  
18, 19.

Schol. *What is the cause that God will hang his Saints to feele such terrors andings of Conscience?*

Minister. First, that they may know that sinne is bitter and fearefull. 2. That they may vnderstand that God is angry against all sinne, and hath treasures of euerlasting wrath, readie to be powred out vpon impenitent sinners.

That thereby the Saints may learne to hate and detest sinnes so much the more. 4. That they may resolve to follow after Holinesse, striving to eschew the Garment spotted with the flesh. 5. That so much the more dearly they may loue Christ Iesus, who hath washed and redeemed them from their sinnes, and that most terrible Wrath, which burneth for euermore.

Scholler. *What is the cause that God will hang his Saints to feele hardnesse of hearts, and the miserable estate of their soules?*

Minister. First, to make them  
H vnder-

Psal 51.3.

Lam. 3.39.

Heb. 12.1.

Iud. 13.

Psal 116.1.

Psal. 51. 5.

Eze. 36. 31.  
and 20. 43.

Cant. 3. 4.

vnderstand, how barren, dead, in  
 this Leapers they are by Nature  
 through the corruptions of sin.  
 2. That in this feeling of themselves  
 they may bee humbled, and truly  
 knowledge their miserie, in shame  
 and condemning themselves; that  
 GOD in such a sensible Confession  
 may be glorified. 3. To make them  
 the more gladly and ioyfully long  
 the coming of CHRIST. 4. That  
 when they doe feelee, they may learn  
 to discern how precious a Heauenly  
 Presence is: So euer thereafter,  
 much the more carefull to entertaine  
 the same, and more thankfull for  
 manner of Comforts. 5. That  
 Saints may know and vnderstand,  
 albeit they finde sometimes GOD  
 working within them, as indeed he  
 doe: yet that the strength of corrup-  
 tion is so great, that it quencheth the  
 sweet and holy feelings; as also that  
 wee may know our weaknesse and  
 firmitie to bee such, whilst wee w

in this Tabernacle of clay, that wee are not able to retaine a constant spirituall presence. Last of all, that wee may afterwards pittie, and bee so much the more mercifull vnto others in the like estate.

1 Cor. 13.  
14.  
Psal. 51. 13.

Schol. *What may we learne hereof?*

Minist. First, that one sense and feeling is not enough, but God in mercie must multiply feeling after feeling, and grace after grace. Next, that we should long to be freed of this bodie of sinne and death, to be cloathed with our heavenly husband in glorie: there immediately to see the face of God, there to seele an euermlasting presence without any absence.

Phil. 1. 23.  
2 Cor. 5.  
1 Cor. 13.

Schol. *Is it possible that God can bee in the heart, when we feele the hardnesse of our hearts?*

Minist. It may be so.

Schol. *How may that be knowne?*

Minist. First, by the feeling of the euill. 2. By the extreme sorrow, heavinesse, and discontentment for that

Psal. 32. 3.  
Psal. 38. 3.

Psal. 63. 17.

that euill disposition. 3. By that remaining desire, so haue the soule truly touched with a sensible presence of Gods holy Spirit: with a desire to strue, when we are not able to strue.

Schol. *What manner of stampe leaueth this light in the heart (being now departed) in the time of hardnesse of heart?*

Psal. 61. 10.

Ans. *First*, it confirmeth and sealeth the soule to rest vpon that God whose presence was once felt. Next

Psal. 77. 5.

it maketh the soule still bold to draw neere vnto God. Further, the memorie of that former presence, bringeth comfort in temptation, because we haue felt such light, as hath sanctified and renewed the minde, will, and affections.

Psal. 51. 10.

Againe, it maketh a man meuellous humble, to hate sinne, to loue holinesse and righteousnesse; to make choice of God, to be his sole pleasure and delight, as possibly hee may: to loath this present life, and the pleasure thereof: to long to bee dissolued to see

Phil. 1. 23.



with Christ: to walke as a stranger in this world: to haue his conuerſation in Heauen, by faith and hope, as the beire and Sonne of God. The remaining ſtampe of this light alſo, maketh the childe of God reioyce when hee ſeeth God honoured; and contrarily, exceeding ſorrowfull, when hee ſeeth him diſhonoured.

Pſal. 119.  
136.

*Schol. What is the cauſe that this ſmall remaining light hath or can haue ſuch a ſtampe and effectually working?*

*Miniſt.* Becauſe this light once ſhining in the ſoule, draweth it ſo neere vnto God, and God vnto it, letting it ſee and feele cleerely in that light, that it is beloued of God: which when the ſoule once by a ſtrong apprehenſion feeleth, it answereth God with a ſweet loue againe: ſo that this ſenſe of the loue of GOD once ſhed abroad in the heart, perſwading, comforting, and ſanctifying the ſame, acquainteth the ſoule with God: ſo that neither can it forſake the ſame, or it finally for-

Pſal. 27. 8.  
1 Ioh. 4. 19.  
Rom. 5. 5.

Ier. 32. 40.

# A Discovery of the childe of God,

sake him: remaining alwayes sad (at least) when he is grieved: ioyfull when hee is glorified, either in mercie or iustice.

Schol. Is it possible for the Childe of God to fall into such heinous presumptuous sinnes, as wicked sinners doe?

Minist. It is possible.

Schol. What is the cause thereof?

Minist. Because that the same villenesse is in the nature of the Childe of God, which is in the prophaneft Reprobate.

Scholler. I grant, the Childe of God before hee bee called effectually, may goe on for a while in as euill a course as a Reprobate. But can the Childe of God who hath beene effectually called, fall from his feeling and holinesse, in sinnes as maketh the Reprobate damned for ever?

Minist. Most certainly he may.

Schol. How are you able to confesse your iudgement?

Minist. In place of light, hee may

1 Cor. 6.

10, 11.

Eph. 2. 3.

Ti. 3. 3.

1 Chro. 33.

9, 10, &c.

Psal. 51. 10,

11.

bee couered with darknesse: In place of feeling and perswasion, there may come deadnesse and doubting; In place of ioy, terror: for softnesse of heart, hardnesse; in place of holinesse, much prophanesne.

Schol. *Explaine your meaning in so saying.*

Minist. It is plaine, that there was in *Iob* terror and doubting: And in the Prophet *Dauid*, sense of wrath, and grievous feares of wrath: And in *Salomon* a strange and fearefull declining from good, and a wonderfull practice of euill.

Schol. *Can the Childe of God altogether lose the comfort of feeling, and bee oppressed with terror?*

Minist. Yeatruly, and that so farre, that the sense of sinne and the wrath of God will over-burden the soule: as *Dauid* testifieth, when hee saith, Thy hand was heauie vpon mee day and night, and my moisture is turned into the drought of Summer. And

H 4

again,

*Iob* 3.11,

12.

*Iob* 6.4.9.

*Psal.* 40.12.

*1 King.* 11.

45, 6, 7, 8.

*Psal.* 32.4

Psal. 38. 3,  
4, 5.

again, There is nothing found in  
flesh, because of thine anger, neither  
there rest in my bones, because of  
sinne; for mine iniquities are gone  
ouer my head, and as a mightie burden  
are too heauie for mee. My wounds  
are patrified and corrupt, because of  
my foolishnesse. My reins are full  
burning, and there is nothing found  
in my flesh: yea, he further testifieth, that  
the indignation of God lay vpon him.  
Again he saith, Thy indignation gone  
ouer me; and thy teare hath cut me out.

Psal. 88. 7,  
16.

Schol. *Yet declare further, how far  
may the Childe of God bee cast downe  
(feeling of Gods absence) being in a  
continuall vexation by the apprehension  
of his anger, yet continuing the Childe  
of God?*

Lam. 3. 8.

Minist. First, the Childe of God  
bee driuen to such an extremitie  
narrow pinch, that (to his feeling) God  
hideth his face from him; the Lord  
iecteth his soule, and when he roares  
crying out, that hee shutteth forth  
prayer.

*Under all sense of seeming Wrath.*

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Next, to his sense and feeling, he will feele the God of Heauen to bee his enimie, pulling him in peeces, causing the Arrowes of his quiver to enter into his reines, filling him with bitterness, and causing his soule to bee farre from peace.

Againe, the Childe of God, to his Feeling, may through the affliction of his soule, be at the brinke of despaire, and at the point of death: yea, and from his youth suffer terrours, doubting of his life.

Psa. 88. 15.

Lastly, the Childe of God through the manifold Tentations of his soule, will be so dejected, that when he prayeth, his spirit will bee full of anguish and vexation, and Agonie, thinking that God hath either forgotten to bee mercifull, or that hee hath shut vp his tender mercies in displeasure: that hee hath overthrowne and destroyed him on euerie side: that being gone, God hath kindled his wrath against him.

Psa. 77. 8, 9.

Iob 16. 7, 8, 9, 10, 11, 12, &c.

Schol.

Schol. Can the Childe of God after he hath felt terror become so senseless, that he will be hardened from the feare and of the Maiestie of God?

IIa. 63. 17.

Min. He may, as the Prophet Isa. testifieth, when he saith, Why hast thou made vs to erre from thy wayes; and hardened our hearts from thy feare. I also experience of the Saints of God all ages witnesse the same.

Schol. How farre may the Childe of God after his effectually calling, runne rashly in prophane loosenesse?

Reu. 2. 4.

Reu. 3. 15.

Minist. First, hee may stray and wander away in his affections of Loue and hatred. Secondly, he may loose the reines in outward actions.

Schol. How may the Childe of God degenerate in his affections?

Reu. 2. 4. 5.

Minister. First, his Loue and obedience may grow cooler vnto Christ Iesus, his hatred likewise of sinners may bee diminished: and the loue of righteousness be remoued a little; and yet he remaine the Childe of God. As we

Mat. 26. 7.



under all sense of seeming Wrath.

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David, a man after Gods owne heart,  
Peter, Christs deare Apostle, who  
for a while did fall away in their  
affections.

Schol. What are the degrees by which  
the Childe of God commeth vnto this dis-  
ordered riot & loosenesse in his affections?

Minist. First, hee suffereth the pre-  
sence of God to goe forth of his heart;  
and the minde to bee blinded. 2. He  
standeth off seriously either to seeke God,  
or to mourne for his absence. 3. The  
trials and snares of hardnesse of heart,  
thus commeth vpon him. 4. The  
heart becommeth senselesse and dead.  
5. The partie thus lying open vnto ten-  
tation vnarmed, sinne deceiveth, with  
the inticements thereof, defiling the af-  
fections, perswading them to fulfill the  
lusts of the flesh. 6. The sense of hea-  
ven and of hell become strangely de-  
cayed. And lastly, there may well abide  
no light to conuince and conuict the con-  
science thus defiled, but no power to  
resist sinne in the act.

Schol.

Iam. 1. 24.  
Pla. 32. 3. 4.  
Heb. 4. 12.  
13.

Schol. What should wee learne from hence?

Heb. 3. 12.

Heb. 3. 13,  
15.

Minister. First, to beware wee not our peace and communion with GOD. 2. To shunne hardnesse of heart, and blindnesse of minde. 3. Not to suffer the conscience to bee senselesse without feeling, but euer to keepe taine a sight and sense of sinne, and the terrour of Gods wrath for the sake with some measure of remorse and godly sorrow. 4. To bee watchful that the vile bewitching pleasures of sinne, benumme not the conscience, making it consent vnto such abominations: for if wee so doe, the strength of sinne will overcome vs; and the righteous iudgement of GOD we shall fall into some great danger which although it bring vs not to hell, shall bee a staine in the Conscience, and as a thorne in our side, all our dayes long.

1 Sam. 12.  
11.

Schol. Is it possible for the Child of God to fall into such grosse sinnes, as

Are we ordained unto destruction? the  
sinne against the Holy Ghost excepted?

*Minister.* Nothing more certaine:  
we may fall into the same sinnes, and  
be no cast-away. *Esa* a Reprobate  
was a Fornicator. *David* an Elect, did  
commit adulterie. *Lot* an Elect, was  
quertaken with drunkennes and incest:  
so also was *Noah* with wine. *Peter* an  
Elect, denied Christ: and *Joseph* did  
swear by the life of *Pharaoh*: so that  
there bath no freedome (if Gods Spirit  
be absent) more than these, nor to fall  
into such grosse sinnes: the sinne against  
the Holy Ghost excepted.

*Schol.* What is the sinne against the  
Holy Ghost?

*Minist.* There are six names given  
unto this great sinne: 1. It is called,  
A sinne against the Holy Ghost. 2. A  
Blasphemie, an impious Blasphemie,  
extremely impious. 3. A sinne that  
never shall bee forgiven. 4. A Falling  
away, an Apostacie. 5. A sinne against  
knowledge and Conscience, in great  
light,

2 Sam. 11.

11. 4.

Gen. 19.

23.

Gen. 9. 21.

Mat. 26. 70.

Gen. 41.

15.

A discovery  
of the sinne  
against the  
Holy Ghost.

Mat. 12. 31.

Mar. 3. 29.

Luc. 12. 10.

Heb. 6. 4.

Heb. 10. 26.

1 Ioh. 3. 16.

light, in despite of the Spirit of Grace. A sinne vnto death.

Scholler. *Why is it so diuersly named?*

Minist. Because God in his Word hath beene pleased so to expresse the same vnto vs: Yet, if wee list to be more neerely into the same, wee finde sundrie causes. First, it is called *A sinne against the Holy Ghost*: Not in respect of the substance of the Holy Ghost; for the *Essence* of the Persons, is all in one and the same *G O D*: nor yet in respect of the Person of the Holy Ghost; for whatsoever is done against any one of the Persons, is done against all three: but it is said to be done against the Holy Spirit, because done against the immediate effect, worke, and office of the Holy Spirit, to wit, against the shining light of the said Spirit: this light is indeed the effect of the Father and of the Son as well as of the Holy Spirit: yet it is said to be against the Holy Ghost because

because it fighteth against a speciall immediate worke of his, against that light and worke of grace kindled by him. 2. It is called a blasphemie, an impious blasphemie, extremely wicked. There bee diuers blasphemies, a blasphemie of men, a blasphemie directly against the Sonne of Man; a blasphemie impious, wicked, such as was *Pauls* blasphemie, which because (as he saith) it was not done wittingly, hee was receiued into mercie, because hee did it ignorantly. But this sinne against the Holy Ghost, is a blasphemie exceeding wicked; surpassing his, because it is done with extreme despight against a manifest conuincing light. 3. It is called a sinne which neuer shall bee forgiven: not from the nature of the sinne, as if there could bee any surpassing Gods mercie (for a finite creature is not able to commit that sinne, which in infinite God in mercie is not more able to pardon) but it is said to bee venissible, because there is no mer-

cie

Mat. 7. 23.  
Mar. 2. 3.  
Mat. 12. 3.  
1 Tim. 1.  
13.

Luk. 12. 10.

cie appointed for it, because there  
 no repentance to bee giuen to such  
 one, and such a one shall neuer bee  
 for mercie. Yea, I may further adde  
 that the furie of such a one who com-  
 mitteth this sinne, is so great against  
 Christ, that suppose hee might haue  
 mercie by repentance, yet hee would  
 not haue it. 4. It is called a falling  
 way or an Apostasie, because it is  
 only a simple Apostasie, of a part  
 for a time, nor yet an Epilepsie, or  
 Spirit of slumber, but also a totall  
 nall Apostasie. 5. It is called, a sinne  
 against Conscience and Knowledge  
 with great despight against the Spirit  
 of grace: there is no man but bee-  
 neth against knowledge and con-  
 science. So these Pillars of the Church  
 Peter and David (before him) sinne  
 with many more. Yet all without  
 spight: therefore take away despight  
 malice, and extreme despight,  
 so long there will bee no sinne against  
 the Holy Ghost. Lastly, it is called

Heb. 6. 4.

Note.

1 Ioh. 5. 16.



Lastly, it is called a sinne vnto death, because all sorts of death doe follow it, corporall and spirituall, first and second, temporall and eternall.

Schol. *Where doth this greivest sinne chiefly make residence, in these who commit the same?*

Minist. In the heart and minde.

Sch. *How may it be iudged of there?*

Minist. By six properties or effects, three in the mind, and three in the heart.

Schol. *Declare which be they.*

Minist. In the minde it is done against all sorts of light. 1. Against the generall light of all the powers of the minde. 2. Against the particular speciall light of the conscience. 3. Against the spirituall light, that light of the Spirit, Word and Grace. Secondly, in the heart, 1. It must be done willingly, with full consent (as the Apostle speaketh) *But if we sinne willingly, &c.* 2. There must be malice in it: as *ver. 29.* where *whosoever is brought in despighting the light of Grace, &c.* 3. There must bee  
I the

the extremities of malice in the same because such a one treadeth vnder foot the Sonne of God, and trampleth vnder the blood of the New Testament as if it were dogges blood; crucifying Christ vnto himselfe, & making a mock of him; all which are actions of despise and extreme desperate malice.

Schol. *What principall qualitie must he needs be endowd with, who can commit this sinne?*

Minist. Hee must haue a great light and knowledge: for then it is properly said to be committed, when a mans illumination is so great, that he cannot be ignorant (though he would) what he doth, and yet for all this, will willingly and willingly of a desperate malice, oppugne, impugne Christ and Truth more and more, persecuting the same with finall obstinacie, to the end only to withstand, and despight him, so that then they become of a deuilish nature, or rather very Devils: for the further one wadech into this

Note.

Iob 6. 70.

*Under all sense of feeling it*

(until the consummation thereof) the more he partakes both of the knowledge and malice of the devill: *As the Pharises,* &c. of all others the worst: for some there were who knew Christ in his cratch, some sucking his mother very young, some nailed on the Crosse: others againe, could not know him, no not in the greatest light and glory of his Miracles. A third sort he had to do with: who knew him clearly by the light of the Spirit, and of his wonderfull Workes: and yet maliciously spake, and did against their knowledge, blaspheme, scoffe, and mocke the Sonne of G O D; and these were the Pharisees, whom falling into this Blasphemy against the Holy Spirit, Christ reprooveth, and threatneth.

*Schol.* To how many sorts of people is it incident to commit this sinne?

*Minister.* As I take it, to two sorts

*Schol.* Which be they?

*Minist.* First, such, who having given

I 2

their

*A Discourse of the child of God,*

their names vnto **CHRIST**, taking  
vpon them a profession of him and his  
Truth, yet in the time of Temptation do  
make Defection, continuing in the  
same, vntill they fall into an vniuersall  
Apostasie, so perfecting this sinne. 2.  
There hath beene another sort, who  
knew the Truth cleerely, by a generall,  
speciall, spirituall, conuincing Light,  
nor taking vpon them the profession  
thereof, nor the names of Christians:  
who notwithstanding that they were  
indued with a great Light of the Truth,  
yet did they with all their might in great  
malice impugne the same, persecuting  
with great obstinacy **CHRIST** and  
his Members; such were the Pharisees.  
Of the first sort, who made Defec-  
on, we read of *Alexander the Copper-*  
*smith, Ishtar the Apostate, Porphyry,*  
*&c.* Of the other, as I haue said, were  
the Pharisees. For they knew that a  
uncleane spirit could not worke a true  
Miracle: seeing euery true Miracle must  
be wrought by an Infinite, not bound

1 Tim. i.

*Under all sorts of seeming Wrath.*

ded Power (the whole power of Hell being limited) which is only of *G O D*: Therefore to ascribe such miraculous Workes to Belzebub, an vncleane spirit (derogating the glory of the Sonne of *G O D*, and taking away the fruits and efficacie of the spirit) was in them as vilde and pernicious a blasphemy as could be: Since all the Deuills in Hell (their powers being ioyned) are not able to worke one true Miracle: for by them *C H R I S T* was declared to bee the Almighty *G O D*, manifested in our Flesh. Iustly then were they condemned of Blasphemy against the Holy spirit, because their sinne had in it no infirmity; but was altogether of obstinate, settled, well-advised malice: Whence from them this sinne hath the name of Blasphemy; as from the first sort of Professors (who haue made defection) it is called Apostasie.

Schol. *What doe you call, or how doe you define this apostasie from the truth?*

Ans. It is not an Apostasie from a

a Thess.

Note.

*A Discouery of the child of God,*

Naturall, Morall, or Ciuill Truth, from a Truth in these outward things, (for which men so stride,) but it is an Apostasie from a super-naturall Truth, from a Truth concerning our everlasting Salvation, & the lively Faith in *CHRIST IESVS*.

1. It is not only a particular Apostasie, from any peece or parcel of this Diuine Truth, but it is a generall Apostasie, from the whole Word of his Truth, which we call the Gospell, and consequently, a manifest defection from the Liuing *GOD*, who in *CHRIST IESVS* was manifested in our Nature. Neither is it a partiall defection with a part of the Soule only; with the minde or heart only; but it is a totall defection of the whole Soule; yea, not only of the whole Soule, but also of the whole Man, both soule and bodie. 3. It is a finall defection, a defection without recouerie, such an Apostasie as *Hebr. 6.* is called a Falling away: so that whoso euer falleth truly into this sinne, fallen



away without recoverie: yer men doe not come into this vniuersall Apostasie all at once, but by little and little, and processe of Time: For first, they chase away and banish their whole Light; they waste and make ship-wracke of Conscience; they desperately harden their whole hearts, vntill they become as it were incarnate Devils, Satanized in a wonderfull manner, vntill they match Beelzebub himselfe in their desperate despite and malice: So that there is no sinne which maketh a man so spitefully to detest *C H R I S T*, as this sinne, yea, with all such extreme hatred, that although he might, he will receiue no benefit of his Propitiatorie and Expiatorie sacrifice.

*Note.*

*Schol.* What is the cause that this sinne is so severely punished?

*Minist.* Amongst other causes, because it is so free of infirmitie and sudden fits and passions (which other sins are not free of,) and so full of desperate malicious well-advised malice, scraping  
I 4 forth

forth all Light, banishing all Conscience, fighting against the Heavens farre, that because it cannot attaine vnto *CHRIST*, (who now in Heauen sitteth at the right hand of the Father) *THER* in all Glory, it vndertaketh to be reuenged vpon his true Members, the Militant Church vpon Earth: which (so farre as it can) it persecuteth, oppresseth, and by all meanes rooteth out: so that it is iust with *GOD*, in his righteous iudgement to haue decreed neuer to giue repentance vnto the same.

Schol. By what Steps or Degrees doth this Sinne ascend to the height of Impiety?

Answe. By foure steps it ascends, or rather descends towards hell.

1

First, it maketh a man doe actions against Knowledge and Conscience (and that without infirmity, vsuall in other sins) falling from the Faith of *CHRIST*.

2

Next, It maketh them to goe forwards in the same continually, vntill they make their partiall defect on a Tottall, their particular a general.

and their generall, a finall Apostasie.  
Then, Further, it maketh a man de-  
villish, malicious, despightful, to grow in  
malice against Christ and his members,  
more and more.

3

Lastly, If (neere finished) it be the  
sinne against the **HOLY GHOST**  
indeed; it maketh a man violently  
break forth in all sorts of fearefull and  
terrible persecutions; in all kinds of  
Blasphemies and grosse visible Actuall  
sinnes: all Murthers, Burnings, Op-  
pressions,, Witchcrafts, Sorceries, Ex-  
tirpations: Finally, and what not?  
To that end only that it may resist, op-  
pose, and despight, and fight against the  
Power, Effect, Graces, and conuincing  
Light of the Spirit.

4

Schol. May not one who in **GODS**  
light and Deere, is chosen vnto Life, seme  
to begin to fall into this Sinne, and yet bee  
called backe both from proceeding therein,  
and finishing the same?

Ans. As I take it, he may, for wee  
know **Manasseh**, the sonne of good **He-  
zekiah**

2 Kings  
21.1.

E

**Ezechiah** King of *Judah*, ruling in *Jerusalem*, the place of **GOD'S** Glory and Worship, in the midst of a glorious Priest-hood, many hundred yeeres (whereof he could not be ignorant) notwithstanding abominably sinning and seeme to goe on, in the finishing of this sinne for a long time; overthrowing and extinguishing (to his power) Gods worship, building againe those places, which his Father had cast down and abolished; making a Grove, and worshipping the whole host of Heauen, building Altars (contrarie to **GOD'S** Commandement,) in the House of the **LORD**, and the outer Courts thereof, for the whole host of Heauen; causing his sonnes to passe through the Fire, giuing himselfe to Witchcraft, and Sorcery, and vse Familiar Spirits and Sooth-saying; setting vp the Image of his Graven Images in the House of the **LORD**; filling *Jerusalem* with innocent blood: and

King

-1.10

darken

Exceeding those exceeding sinnes of  
Amorites, yet no Cast away, but  
length proved to be the Childe of  
God for all this. Iosephus also thus  
saith of him.

Ioseph. Ant.  
lib. 10. cap. 1.

He was so impudent, that he spared not  
to violate the very Temple of God, the Ci-  
ty and the whole Countrey: for making  
entry in despite of God, he slew after-  
wards all those who were vertuous men a-  
mongst the Hebrewes, and though he had  
dreamt of Prophets, yet so it is that he  
killed every day some; so that Ierusalem  
was overslawne with bloud, &c.

Thus farre we see one went, and was  
by the mercie of GOD called backe a-  
gaine. Wherefore no poore Christi-  
an (howsoever sinfull) nor comming  
into the sinnes of Manasse, ought  
to thinke he hath committed this  
sinne yet it is good for all to flee all  
sinne; chieflly those done with deli-  
beration, against Light, Knowledge,  
and Conscience. For wee know, the  
father that even Peter himselfe went in

Caiphas

Caiphas Hall, bee swore and forswore  
denying CHRIST so much the more  
But it was a great Mercy to bee  
backe againe: For which, let all in  
feares with and pray.

Schol. *What in the meane time  
comfort and uphold poore fearefull  
who imagine to haue committed this  
therefore forsaking all meanes?*

Min. In my Iudgement, a better  
mation of their iudgements is of  
consequence to helpe to sustaine  
For though we yeeld for a while  
they affirme, yet if they say, that  
could wish they had not so sinned,  
rainly then, they haue not thus sinned  
if they feare to be, or fall into this  
they shall surely neuer commit this

Further, such persons must be de  
ded of; whether they bee come  
that despight against CHRIST, saying  
they would trample vpon his blood  
vpon the blood of a Dogge? What  
their impious Blasphemy be such  
(with the Pharisies) they doe call



*Consider all sense of seeming What.*

119

1. Whether those foregoing  
 2. properties of this sinne haue beene in  
 3. them, (*W<sup>h</sup>*.) a touched Heart, a taste  
 4. of the powers of the Word of Truth, a  
 5. use of the powers of the World to  
 6. come, to bee partakers of the spirit  
 7. whence all such who affirme that their  
 8. former actions, and seeming Graces,  
 9. were only bin Hypocriticall Lip-labor,  
 10. are excluded from possibility to haue  
 11. committed this sinne. ) Whether they  
 12. are fallen quite away from the Religi-  
 13. on? Whether they haue renounced  
 14. their Faith in *CHRIST*? Whether they  
 15. haue impugned and oppressed the  
 16. knowne Truth; yet persisting therein,  
 17. with resolution still to goe on therein?  
 18. Whether they haue fallen against  
 19. knowledge and Conscience? Whether  
 20. there be no infirmity in their fall? What  
 21. long time it is since they haue so sin-  
 22. ned? Whether or not as yet they may  
 23. be reclaimed? Whether now they ob-  
 24. scurely persecute Christ in all his mem-  
 25. bers, so farre as they are able? Whether  
 26. they

5

21

31

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24

they runne not with a high hand, in  
 manner of grosse actuell sinnes and  
 bellions? Whether their wickedness  
 be such, that (vnto their power) they  
 draw others into the same excellency  
 riot with them? Whether their disease  
 hath beene, and is, only in blasphemie  
 of the minde, and then it is not, nor  
 long can be this great sinne, which  
 steth forth (as is proued) in store of  
 manner of grosse abominable actions  
 Whether if Christ were now among  
 vs visibly, they would set to their hands  
 and helpe to crucifie him againe? Whether  
 their temporall bee turned into  
 finall Apostasie? (which is only a  
 for the whole Church to iudge them  
 of.) Finally, whether they be transfor-  
 med (in a manner) into the verie  
 will? so partaking of his light, his  
 ledge, malice, and deuillish nature  
 which properties to bee in them, as  
 but by aduice of the Deuill (in the  
 of a strong temptation) will dare to  
 firme: so that by that time these

have beene pressed; and their con-  
science, lying, shifting, sophistical an-  
swers, obiections, and evasions, refu-  
ted and discovered, it is likely by the  
Grace of God, and the other meanes,  
that the furie of the Temptation will  
diminish, and their Iudgements bee  
somewhat enlightened: since it is a  
tricke of the Deuill in Temptation,  
(chiefly when hee is aided by Melan-  
cholly) to make our least sinnes our  
greatest, and our indifferent sinnes, the  
sinne against the Holy Spirit. Therefore,  
now to conclude this point, all such  
poore sinners, who either feare to haue  
committed, or to commit this sinne, not  
having the fore-named properties, (for  
some, or a few of them will proue no-  
thing) may cheere vp their fainting spi-  
rits, and lift vp their feeble falling  
hands, & weake knees, making straight  
steps into their feet, (as the Apostle  
speaketh) lest that which is halting bee  
turned out of the way. For their sinne  
is furre, furre, furre, and not neere  
this

this most fearefull extremely impious Blasphemy, vnto which Repentance denied: Far from this finall Apostasy and wilfull malicious sin, against knowledge, and the conuincing, coole, well aduised Light of Conscience: Farre farre, and not neere this sin vnto death called, The sinne against the *HOLY GHOST*: and therefore may, be ought boldly to vse all the holy means appointed of *GOD* to attaine the assurance of saluation.

*Schol.* But to returne to our former purpose, how cometh it to passe that the Children of *GOD* fall into such grievous sinnes; Grace by the Holy Ghost being giuen in them?

*Ephc. 4. 29*  
30.

*Minis.* Because they nourish not the grace of God, but suffer the power of sinne to ouer-rule them.

*Schol.* After what manner doe the degrees of Sinne grow upon the Elect?

*Min.* First, the minde is blinded, the Will peruerred, and the affections corrupted, with the desires of the flesh.

tures of Sinne. 2. The Graces of the  
holy Spirit are quenched, by the enter-  
taining of Worldly lusts.

3. The inward restraining Grace be-  
ing away, and so the heart defiled with  
uncleannesse, the Members of the bo-  
dy, (which are now become the Wea-  
pons of vnrighteousnesse,) hauing no  
power to resist, doe yeeld, and fulfill  
the will of the Flesh.

Rom. 7. 12.  
23.

Scholler. *What may we learne from  
these words?*

First, to take good heede,  
and beware of the first motions of sin.

Nexr, warily to entertaine Grace, both  
in flying all occasions of wickednesse,

and entertaining all holy Exercises;

thereby preventing hardnesse of Heart,  
blindnesse of Minde, and deadnesse of

Spirit. Further, to haue a continuall  
battell against the vildnesse of our in-  
ward lusts. Lastly, although the flesh

refuse to Fight; yet to be constant, and  
ouer give ouer striving, if it were but

with one sigh vnto God, from the

Rom. 7. 7.  
1 Thess. 5.  
22.  
Iude 23.  
Genes. 3. 3.  
& 39. 10.

Rom. 7. 24.  
25.

sense and burden of corruption.

Schol. *What is the disposition and state of the Childe of God, when he sinneth in the aforesaid manner?*

Psal. 51. 10,  
11, 12.

Reu. 3. 1, 2,  
3, 4.

Reu. 2. 15,  
16, 19.

Ans. He is senselesse, either of the ioyes which he once felt, or of the torments wherewith his soule once was pierced, because he hath quenched the Spirit. Next, the love of sinne prevaileth against that Love which formerly he had of God. Then the heart is hardened; in which, although there abideth a memorie of Wrath, yet there remaineth no terrour to be as a bridle to curb and restraine sinne.

Further, there is a sluggish unwilling carelesnesse, in performance of spirituall exercises: he hath then no pleasure in prayer, reading, or hearing of the word, &c. Last of all, the small finnes, which before hee had the Conscience of, hee will neither count so much of them, nor of greater finnes, as before hee did of these thoughts.



under all sense of seeming Weak.

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Schol. What is the cause hereof?

Minister. First, an inward desertion of the Spirit: Next, the tyrannie of the flesh, in the Lusts of it.

Schol. What causeth the Spirit of God to withdraw himselfe?

Minister. Sinne and impenitencie.

Scholler. What maketh the affections to be thus vile?

Ephes 4.30

Minister. First, a distaste of the meanes of Grace. 2. Pleasure in vn-righteousnesse.

Schol. Doth the Childe of God sinne as freely, and as senslesly as the wicked and reprobate?

Min. Before he be called he may.

Schol. But after effectuall calling, will he sinne as freely and loosely without conscience as the wicked?

Minister. As concerning the vnrenewed part.

Sch. How is it possible that the Childe of God being effectually called, can fall, seeing he hath the Spirit of God?

Minist. By reason of the weaknesse

Gal. 5.17.

Pro. 4. 23.

of grace, and strength of corruption. Then because the Childe of God suffereth the heart to goe loose, without laying any imposition and burden vpon the same, either of terror or inward strife, by holy exercises of the minde, or outward lawfull imployments of an ordinarie calling.

Mal. 1. 19.

Gen. 6. 5.

Schol. *What necessitie is there of this burdening the heart?*

Minist. Because the heart is neuer idle, but in continuall motion: therefore when wee overcome it not with good things (it being now bent vnto all euill) or when in struiuing we are not equall vnto it; it ouercommeth vs, making vs to fall shamefully.

Rom. 2. 15.

Schol. *Doth the Childe of God for this sinne so freely, that he seapeth in the same time vouchallenged?*

Minist. No, for in the time of his sinning, hee hath a reprobuing accuser within him.

Schol. *What in this doth the remembrance?*

Minist.

*Minist.* It will not suffer him to take his full swinge in him, but he is displeased with it: It admonisheth, but is not heard: It opposeth it selfe, but hath no force to controule, command, or restraine; but is overcome by the old floods of filthinesse of the vnrenewed part: And thus it lieth as it were smothered, drowned, and quenched: and so the Spirit commeth to bee grieved.

Esay 30.

*Scholler.* Now tell me if the Childe of God can fall after that he hath received great comfort?

*Minist.* He may, for Peter, after that he was ouershadowed on the Mount, did fall grievously, denying and forswearing Christ. And also afterwards, when he had received a farre greater measure of the Spirit, did not only dissemble himselfe, but also drew Barnabas in the same hypocrisie.

Gal. 2. 12.

*Scholler.* Can the Childe of God, after that hee hath bene heavily cast downe with terror, fall againe?

# A Discovery of the childe of God,

1. 3. 2. 6.

1. 3. 1. 1.

*Minist.* He may : so *Ezechias*, after he had beene greatly terrified, did fall ; so did *Dauid* in numbring the people.

*Scholler.* Why suffereth the Lord his Saints to fall thus ?

1. Cor. 10.

12.

*Minister.* First, to teach him that standeth to take heed lest he fall. Secondly, to shew vnto the Saints their owne weaknesse. 3. To teach them to entertaine and cherish God carefully in their hearts. 4. To make his children earnest in begging the grace of sanctification (yea, aboue the grace of feeling) that their election may be confirmed so much the surer vnto them thereby.

*Sch.* Doth the Lord suffer his Saints after they haue fallen, to sleepe in sinne ?

*Minist.* Not alwaies, but in the end he wakeneth them.

*Schol.* What is the first thing which God worketh in them at their wakening ?

Gen. 42.

21, 22.

*Minist.* He worketh in them, first a sight ; secondly, a sense of sinne ; lastly a feare of punishment.

*Schol.*

Sch. *What manner of sights worketh he?*

*Minist.* First, he letteth them see the hainousnesse of their sinnes in ha-ving offended so glorious, dreadfull, and terrible a Maiestie. Then he ag-  
grauateth their sinnes so much the more, in that it was against the light of conscience and feeling, after their effectuall calling : therefore the wrath of God to bee so much the more in-  
censed against their sinne. Lastly, he sheweth them to be guikie, and by their owne confessions, iudge and condemne them to be worthy of Hell-fire.

2 Chr. 34.  
27, 28.

Ier. 31. 18,  
19.

Ezek. 36. 31  
Psal 28. 2,  
3, 4, 5, 6, 7,  
8.

Schol. *What manner of sense is that the Childe of God hath being thus awakened?*

*Minist.* First, a sensible torment : Next, an absence of the holy Spirit, and his sinne standing vp betwixt him and the mercy of God.

Schol. *What manner of torment is that which he feeleth?*

*Minist.* The torture-racking Con- science, drawing him before Gods tri-  
bunall, accusing, convicting, and con-  
demning

denning him, beginning to be a terrible executioner, in vexing and tossing the soule, with the intolerable sting of an vnspeakable Wrath.

Schol. *What in the meane time doth the soule in such an estate?*

Minist. It suffereth vnder intolerable weights and burdens, doubtings, heavy and conflicting battels, not being able to finde any issue.

Schol. *What manner of feare is that which the Childe of God hath being wakened?*

Minist. A feare of eternall reiection from God. Next, a feare that his effectuall calling (which he once imagined to be good) was but counterfeit. Further, a feare that the holy Spirit will neuer come againe, either to comfort or sanctifie him, in that measure he formerly enioyed it. Lastly, a feare that either his sinne will not be forgiven him; or at least will bring some great shame and punishment ypon him.

Schol. *In this estate what is the disposition*

Psal. 88. 15,

16.

Psal. 3. 4.

Psal. 71. 9.

Psal. 143. 7.

Psal. 51. 11.



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*tion of the Childe of God towards sinne?*

*Minist.* He wissheth from the bottom of his heart he had not so sinned. Next, he hath indignation at sin, not so much for the torment he feelerh, as that he hath offended so good and gracious a God. Yea, he abhorreth himselfe for his sinne.

Iob 39. 37.  
38.  
and 41. 6.

*Schol.* What learne we from this manner of wakening of Gods Saints?

*Minist.* First, that God will not suffer his children to sleepe for euer in their sinnes. Next, that sinne hath a most terrible fearefull countenance. Lastly, that though sinne lurke for a while, and seeme pleasant to the taste, yet it bringeth with it the extremest sorrow in the world: yea, if God but waken any for an euill thought, it proueth more fearefull than all the torments in the earth.

Gen. 42. 22

*Schol.* Which be the sinnes that trouble the Childe of God most?

*Minist.* Those sinnes which he committeth after his effectuell calling.

*Schol.* But will the Lord suffer his Children

Children to lye still thus under terror  
and doubting?

Minist. No.

Schol. What, and how worketh he in  
his Saints, after that in this manner he hath  
beaten them downe?

Minister. First, he softneth the heart  
in a bitter sorrow, in the abundance  
of the spirit of Praier and Mourning,  
to powre out the Heart before him,  
with many teares, and strong cries.  
Next, by degrees in procelle of time,  
hee powreth out, first a hope, then a  
sense and perswasion of the Remission  
of sinnes : cleansing the soule from  
guiltinesse, through his most pretious  
Bloud, all-sufficient Merits, and Satisfaction,  
being apprehended and applied  
by Faith, which hee then increaseth  
and strengthneth to see and hold  
vpon the promises of life. Then  
hereupon hee bringeth Comfort, and  
more assured Perswasion vnto the  
Soule, confirming and settling the  
troubled Heart, with the spirit of

Jer. 31. 18,

19.

Eze. 36. 31.

Za. 12. 10,

31, 32.

Psal. 143.

89, 10, 11.

Perse

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Peace. Lastly, he giveth the trembling Soule a free access vnto his Countenance, with boldnesse to draw neere vnto the Throne of Grace; and crie *Abba, Father.* So that marke how fearefull it was before of his dreadfull Maieſtie, and how it was perplexed in doubting of his loue, it will now finde him a thousand times more comfortable and more sweet in powring out of his loue, and the sense thereof, by the Spirit of adoption, and ioy of the Holy Ghost.

*Schol. What fruits bringeth this forth?*

*Minist.* In respect of God, the childe of GOD will loue him better than euer he did before. The Lord will also bee most pretious in his eyes: and the promise will bee as meat and drinke vnto the soule. Next, in regard of sinne hee will hate and abhorre it more than euer hee did, and will bee very warie of the deceitfulness thereof, that it snare and intice him not in the like maner againe.

Further,

Heb. 4. 16.  
Rom. 8. 15.  
Gal. 4. 6.

Psal. 116. 1.  
2, 3, 4, 5, 6.  
Sec.

11-24-44  
H. M. 3.17  
C. 4. 1. 4

Job 31.1.

Further, he will abhorre himselfe in regard of sinne, accounting of himselfe as of the most base and miserable wretch in the world. Lastly, he will labour instantly, in season and out of season, to make a covenant with the eyes, the tongue and all the members of the body, watching also diligently over the heart and affections, that, as in former times, they riot not in licentiousnesse.

Scholler. Yet I would know, whether  
 we feeling the bitterneſſe of his ſinne, and  
 mourning for the ſame, and hauing a ſenſe  
 of the forgiveneſſe thereof, with a full pur-  
 poſe neuer to do ſo any more by Gods grace.  
 If yet for all this, he can fall into the ſame  
 ſinne againe.

**Minist.** Yea certainly in some for

Schol. *How so?*

Heb. 2.1.

*Minist.* First, because in men there is a predominant sinne of naturall inclination, which hath more power over man than any other sinne: which cleaveth as close vnto him, as the skinne of his body. This sinne, for the most part

leadeth, and ouerruleth a man: well it  
may be that with much griefe, sorrow,  
mourning, and with many teares he  
may obtaine grace to see, haue, striue a-  
gainst it, and in part to slay it; but doe  
what he can, he will hardly get it alto-  
gether abolished. Againe, because Sa-  
tan the cruell enemy of our saluation,  
will prouoketh the childe of God chief-  
ly with the inticements of that ouer-  
ruling sinne, working after this manner:  
First, he watcheth diligently for an op-  
portunitie to catch vs, when we are not  
vpon our guard, or when (being care-  
lesse) we thinke and soothe our selues  
that we haue sufficiently overcome and  
mastered such a sinne, and that we shall  
not be troubled therewith any more.  
Then hauing thus at vnawares surpris-  
ed vs, (we being vnarmed, and not a-  
ble to resist) his inticements (aided by  
our inward foes) reenter into vs againe  
by degrees: so causing vs to fall by lit-  
tle and little. For, first he casteth a faire  
smooth vail over the predominant sin  
of

Rom. 7. 25.

Luke 22. 31

2 Cor. 1. 11.

Rom. 7. 33.

of naturall inclination, making it either (if it be possible) to appeare no sinne at all, or at least to be but a small, light, trifling thing, and not out of measure sinfull, as indeede it is: after which (frailtie not being able to resist) the affections are defiled, inflamed and set on fire, with a loue to the inticing object of seeming delight: which being done (the flesh and carnall reason now bearing sway) he neuer leaueth vntill he cause the Childe of God to fall into the same sinne againe; vnlesse the Lord by speciall grace sustaine him.

*Schol.* What meaneth that cruell enemy to assault Gods Children in that terrible manner?

*Minist.* The hatred which he hath first, against God, and then against man because of God. Next, because above all things he would gladlyest haue us to fall away, who hath obtained Grace: For this he thinketh is his glory, to disgrace the worke of the holy Spirit in vs; and to cause the Name



and holy Religion of God to be Blasphemed ; As also that he may bragge (if it were possible,) of his victorie over the Power and Grace of God. And farther, because there is rooted in him an vn-satiabie desire of the destruction of all the creatures of God, but especially of his Elected children.

2 Pet. 2.

*Schol. What lesson ariseth from hence?*

*Ans.* First, to take no Truce with sin, because this cruell Enemy entreth vnto the soule thereby: for dallying with sin, is as it were a doore for him to enter in vs: the soule then being the place of his residence. 2. To labour diligently and narrowly, to finde out all our sinnes: chiefly that predominant of Naturall inclination. 3. We must labour to be in a continuall Battell alwaies with all our sinnes, giuing them no rest: Nay, not so much as suffering an euill thought to enter into our minde, with peace, but to surpasse; pursue and crucifie it, presently, by lifting vp the heart vnto Christ, and striving against it.

Fourthly,

Psal. 32. 5.

1 Cor. 16.

1 Cor. 16.

13.

Fourthly, to be sure that we repent us of all our sins, truly, as often, & as many as possibly we can remember, craving pardon for those wee cannot call to minde; and as our eyes are opened, by which we see more and more, to be sure we purge all out; conceale nothing from God: so making a cleane Conscience. 5. To be a continuall Battell with all our euill affections; pressing them downe with a continuall remorse and sorrow, with Faith in the Obedience, Merits, Death, and Resurrection of Christ Iesus. 6. To watch continually, and beware that the strength of sinne once sudden inflame not for the powres of the soule, that they breake out like fire, in the whole man. 7. To be sure about all things we continue most earnest constant Fight against our predominant sinne, being ware as we loue our life and peace, that we suffer not the least motions thereof, to take in our Soules; because this (above all other sins) is the raiour that will soone

nest deceiue vs, vnder thew of friendship. For if we suffer the thoughts thereof to encroach vpon vs, it will passe our power to restrain the same; vntil (to our extreme sorrow) it haue burst forth in action. Further, to labour to fill the heart, both with the Word, and with a sense of our continuall guiltinesse, because we drinke iniquitie continually, like vnto water: endeouoring therefore to let the feare of God so possesse the soule, as to terrifie it from euery little sin, remembering also continually the excellencie of that *euery glorious Crowne*, prepared for all those, who with a true (though weake) endeavour, (according to Grace giuen.) strue for the same, with patience, running that race which is set before them, lest with the damned, they burne in Hell fire for ever. Then, to labour with all our might to keepe a broken & contrite heart, soft, and humbled, not only for the euill we do, but also for that good we should haue, & do. Further, to be familiar with *GOD* in  
L Praier,

Rom. 7.11.

Col. 3.17.

Heb. 12.1.

Psal. 51.17.  
Rom. 7.18,  
19.

Jonah 1. 8.

Tit. 2. 13.

Tit. 2. 13.

Praier, labouring so to settle the heart, that we may be more & more acquainted with him. In which we must marke what our disposition is before we pray, what comfort we haue in praier, and how we are disposed after praier: when if we finde no comfortable presence or sense of his Loue, we must looke backe into our former actions, since last we receiued comfort, viewing what *Jonah* causeth this tempest: which found, we then must neuer giue ouer, vntill by sound repentance we haue purged the heart thereof. Lastly, to endeuer (what soeuer the world thinke) still to keepe sorrowfull & lowly heart, longing for *his blessed Maiestie* vntill he come: when we feele him present, blessing him for the same, and diligently regarding him by faith and a good conscience.

Sch. *Seeing the Lord hath all graces in his owne hand, and both biddeth vs be holy as he is holy, and hath power to make vs holy: What is the cause that he suffereth his deare Saints to fall sometimes*

and againe into the same sin which they hate, being sorrowfull for them, and desiring earnestly to leave them?

**Minist.** To exercise their Faith and Repentance, and humble them, least they should grow proud. To make them teach this present life (in regard of sinne,) when they behold and feelee themselves thus snared against their Wills. To long for that life, where they shall neuer sinne any more, but serue their God willingly, perfectly, and constantly for euer and euer.

Job 42.6.

**Sch.** May any one then conclude that he is under the eternall terror of Gods wrath Reprobated, when he feelee an absence of God, a presence of sin after remorse, & true sorrow, falling into the same sin againe?

Phil. 1.23.

Rom. 7.15.  
Vers. 20.

Vers. 19.

**Minist.** No. Forward, gaine nothing. **Schol.** In such an extremitie, what must they behold?

**Min.** Three things. 1. To looke vnto that which God worketh in vs. 2. To looke diligently into the nature of God. Vnto the examples of the Saints.

*A Discouery of the child of God,*

Schol. *What should be observed, concerning GODS working in vs?*

Minist. First, that seeing we consist of diuers contrarie parts renewed and vnrenewed; that there may be in the renewed a milking of the euill, that we may say with *Saint Paul*, It is no more in us, but sinne, which reigneth in vs, doing the euill. So againe, The thing which I hate, that doe I, and the good thing which I would, that doe I not. Next, we must be sure, that so often as we fall, we must immediatly flie vnto GOD by repentance, to obtaine new remission and Pardon, not delaying the time, lest as we be aware, deadnesse and hardnesse of heart steale vpon vs, seeing he who is vnfit to day, shal be lesse fit to morrowe. Remembring therewithall, lest Satan (who watcheth but an opportunitie to drowne the soule in perpetuall sorrow) suggest some lie or slander vpon the Truth of GOD; That the iust man (as it is written) falleth seven times a day, and riseth againe: and that when a sinner



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Pro. 24.16.  
Ezek. 33.  
Eze. 18. 21.

When he repenteth him of his sinnes, from  
the bottome of his heart, God will put  
away all his iniquities out of his sight.  
And further, that since he himselfe (the  
Law-maker,) in the Gospell hath com-  
manded vs, to forgieue our Brother, not  
only seuen times; but also seuentie  
times a day; not to doubt, (seeing he is  
the perfect patterne and Fountaine of  
Mercie,) but that he will put in practise  
his owne commandement.

Luk. 17. 13.

Further, we must obserue, whether  
the falling into sinne, bringeth with it a  
new and more mortall hatred vnto the  
same sin, with new exercises of Faith;  
so that looke how fast and often sinne  
assaileth vs, we be as busie labouring  
with thinking of new engines, with which  
we may resist, destroy, and expell the  
same; resolving by the grace of God  
never to giue ouer, vntill we obtaine  
victorie over it: with a resolution to  
fight constantly against it, though GOD  
should humble vs with such a crosse  
vntill our last breath: here trying whe-

ther yet in this extreme sorrowfull  
 state, (we haue a secret hope) with hea-  
 ule, low, drowned, stollen sighs, that  
 God will one day, in his owne good  
 time releaue vs, we in the meane time  
 retaining a holy humble ieaousie ouer  
 our selues, altogether relying vpon  
 God, and mourning as oft as we are a-  
 ble, for strength against it: chiefly then,  
 when we imagine all peace, the power  
 and rage thereof being quite subdued.  
 Then also, we must marke, if our loue  
 vnto God maketh also our loue vnto  
 Christ Iesus, to grow bold and violent,  
 so that we run vnto him with all our  
 might, laying hold of him and his right-  
 teousnesse, for our life, with a vehement  
 loue (grounded vpon his Nature)  
 which will not be put backe with what-  
 soeuer checks: Thus crying vnto him  
 continually, for a sense and Feeling of  
 remission of our sinnes: (for those  
 to whom much is forgiven, they love  
 much,) it being vnto vs a most sure to-  
 ken of Forgiveness, when our Soules  
 cry

Mat. 15. 27.  
 Can. 8. 1, 2.

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are bound vp with a secret sweet Loue vnto **CHRIST IESVS**.

Lastly, we must take heed, and be sure that we haue this disposition in vs, that because we haue so often found **GOD** so exceeding good and mercifull in forgiuing vs againe and againe, that (if it were possible) although there were no Hell, yet for the loue of God only, we would abstaine from sinne, and the occasions thereof.

Psal. 26.3.

Scholler. *What should we looke to in the Nature of God?*

Minist. That he is Mercie and Loue it selfe, and through Loue hath sent **CHRIST** to redeeme vs: and that he looketh not vnto our vnworthinesse, but vnto his owne mercies. That as the pitifull Parents tender the good of their children in all chastisements: so doth God in all these Crosse, procure the good of his Saints. That there be more Mercies in **GOD**, then finnes in vs. That as he is able to forgiue vs one sinne, so is he able to forgiue vs many

1 Ioh. 4.16.  
Ioh. 3.16.  
Eze. 36.22.

Psal. 103.  
13.  
Heb. 12.10.  
Psal. 5.

Ha. i. 18.  
Luc. 17. 3.

hundred thousand sinnes: euen so often as he giueth vnto vs Faith and Repentance. For the Lord neuer bestoweth these graces vpon any, whom he also therewith forgiveth not.

*Schol.* What should we haue regard vnto, in the Examples of the Saints?

*Minist.* First, looke how they haue fallen after Grace obtained. 2. Consider how God hath freely forgiven them. 3. Consider that they not only obtained Mercie for themselves; but that they also might be the examples of the Mercies of God vnto others. *Paul*, he obtained mercie, that Iesus Christ might shew vpon him al long suffering, for an example vnto all such who should in time to come beleeue vnto eternall life. And *Abraham*, his Faith was accounted vnto him for righteousness; and it is written, not for him only, but also for vs, who beleeue in him, who raised vp *IESVS* our *LORD* from the dead.

1 Tim. i.  
16.  
Rom. 4. 3.  
24.

*F I N I S.*



A Prayer for the Distressed.



Most Mighty, most Glorious,  
Eternall, iust, Holy, Omnipotent,  
All-seeing, and Ever-living G O D, who art full of  
terrible Maiestie in all thy works, iust in all  
thy Iudgements, yet most of all wonderfull  
in thy C H R I S T: Since now it hath been  
thy blessed Will, to send vnto thy poore distressed  
seruants this weake helpe, how to  
knowe thun and iudge of thy wrath: Be graciously  
pleased also by the bowels of all thy  
tender Mercies in thy C H R I S T, to giue  
a Blessing vnto the same, accompanying it  
with the powerfull working of thy meruail-  
lous spirit, that thereby it may be able to  
minister a word in due time to their wea-  
ried soules, effecting that for which thou  
hast sent it. And for the glory of thy Names  
sake

sake so remove thou the Darknesse, Blind-  
 nesse, Ignorance, Obstinacie, and terrours  
 of their Minde, Eyes, Understanding, Will  
 and Conscience, that the abused powers of  
 their soules, may no more be staied by any  
 deluding Fancies, from effecting their pro-  
 per Functions: To effect which, O be plea-  
 sed, thou boundlesse bottomlesse Ocean of  
 Mercie, for I E & F S sake, to remove from  
 before them that vail which is drawne  
 before, and spread over all Flesh, that they  
 may see and iudge of things invisible: thus  
 attaining to haue a good conceit of thee,  
 their most gracious and louing G O D. O,  
 since all Nations are as nothing before thee,  
 and in that they are, it is because thou callest  
 things that are not, as though they were  
 (thus causing them to be) therefore but  
 call shew them, which in their owne eyes and  
 Feeling are not, and they shall presently be  
 somewhat: for so long as their abused Fan-  
 cies present thee vnto them as their Ene-  
 mie, perswading themselves not to belong  
 vnto thy Decree, what can they doe but run  
 away from thee? Therefore for thy ser-  
 uices



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thee sake in redemption, passe thou by all  
their transgressions; only looking through  
the all-sufficient Merit of thy well-belov-  
ed Sonne upon them; that thus their sin  
may not stay thy mercies. And give them  
willing hearts to come unto the place  
where thy honour dwelleth; that in thy  
good time the mercies may so soften their  
hard hearts (by thy mighty assisting power)  
that they may attain unto the Spirit of  
mourning and compassion; thus teaching  
them to lay hold upon Christ (that star  
of a refuge) for their life. And since Faith  
and Repentance are thy gift; give unto  
them these graces for thy Christ's sake; that  
so confessing their sinnes, they may call on  
to thee for mercie; thy mercie by repen-  
tance; thus giving them assurance of Re-  
mission of sinnes; that so remission of sinnes  
may give them assurance of Salvation. And  
for those who lye now in thunder-blast  
under the terrour of thy Wrath: O look  
upon them also in the multitude of tender  
compassions; heare them now speedily when  
their spirit faileth; put their names in thy  
book.

trouble, and severely comfort them with  
 thy choice consolations, giving them a liue-  
 ly hope in expectation of their joyfull deli-  
 uerance. In the meane time perswade their  
 soules that they are thine, that Furie is not  
 in thee, that all these things shall worke to-  
 gether for the best vnto them. And good  
 Lord, sa temper thou the severitie of thy  
 Iustice and terrors of their Consciencs,  
 that as thou castest them downe with the  
 one hand, so thou wouldest raise and hold  
 them up by the other, as thou shouldest re-  
 mune them the threatnings due vnto their sinne  
 (and thereby in exacting rigour of thy  
 Iustice) so open their Eyes to see thy mani-  
 fold free promises in CHRIST IESVS;  
 that they may apply the merits and vertue  
 of his obedience, death, passion, and Blood,  
 vnto their trembling soules. Oh as thou  
 art mightie to saue, so shew thy mighty po-  
 wer, in confounding all their enemies; in  
 wrath remembering mercie. And grant vnto  
 them for thy Christs sake, grace to be  
 truly humbled vnder thy mightie hand,  
 and to remembre thee that thou maist  
 raise them up in thy good time. Vntill

## A Prayer.

which time, giue them patience, Hope, Faith in thy Promises, the Spirit of prayer, many comforters; and in the multitude of thy exceeding mercies, accept of their faint and weake groanes, sighs, desires, wishes, and prayers, giuing a blessing vnto all their endenours. And good Lord, of thy most exceeding rich mercies, for Christs sake, Confound Satan, and all his suggestions in any of these thy Children, by thy mightie, and vnrresistable power: and though thou suffer him to tempt, yet let him neuer overcome them. But discouer thou the Tempter in his colours, that so (discerning him to be the Father of Liars) they may no more beleene his suggestions. And teach them all so to beleene thee in thy Word (vsing the meanes of their saluation,) that in thy good time, they may finde peace of conscience, and ioy in the Holy Ghost. And good Lord, because if thou present thy selfe vnto them as a consuming fire, no creature dare approach the mount of thy Holinesse: O put off thy glittering sword for a while, and arme thee with all thy attributes of Mercie:

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Mercie: that such poore soules may with  
boldnesse draw nere vnto thy Throne, so  
confessing their miserie, and giuing thee  
praise of thy glorie: that thou mayest restore  
vnto them their peace. And, o blessed  
Lord, although thou come not vntill the  
fourth watch, yet come at last, and suffer  
them neuer to depart this life, vntill thou  
say vnto their soules, that thou art their  
Everlasting Salvation: And in the meane  
time, although thou come not so soone as  
they call: yet vntill thou come, (lest Satan  
deceiue them) overthrow, diminish, and  
delay all his fierie temptations, that euen  
by this they may know thou fauourest  
them, because this their enemy doth not  
triumph against them. And when thy good  
time shall be, though now (in their sight,  
sense, and feeling) thou seeme to teare  
and rend the mountaines before thee, in  
such terroure, as though thou either wert  
come to destroy, or hadst neuer loued them:  
yet appeare thou (for thy Christs sake) at  
last in that still and soft voice, wherein  
thou wilst to speake peace vnto thy chil-  
dren:

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draw: so comforting them according to the  
dayes wherein thou hadst afflicted them:  
that thus both the one and the other (yea all  
of them) may glorifie thy great Name much  
more, by their conuersion and consolation,  
than euer formerly they dishonoured thee,  
in the time of their finnes, temptations, and  
former ignorance; And that only for Iesus  
Christs sake, thy deare Sonne, in whom  
alone thou art well pleased: To whom  
with thee, and thy blessed Spirit, bee all

Honour, Glorie, Power, Praise,  
Might, and Dominion, world  
without end; for  
euer and euer,  
*Amen.*

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